

ANNUAL
MONITOR
1893

M. L.

Gc
929.102
F91a
1893
1297156

ARCHIVE 1893

NEW YORK

GENEALOGY COLLECTION

✓

ALLEN COUNTY PUBLIC LIBRARY



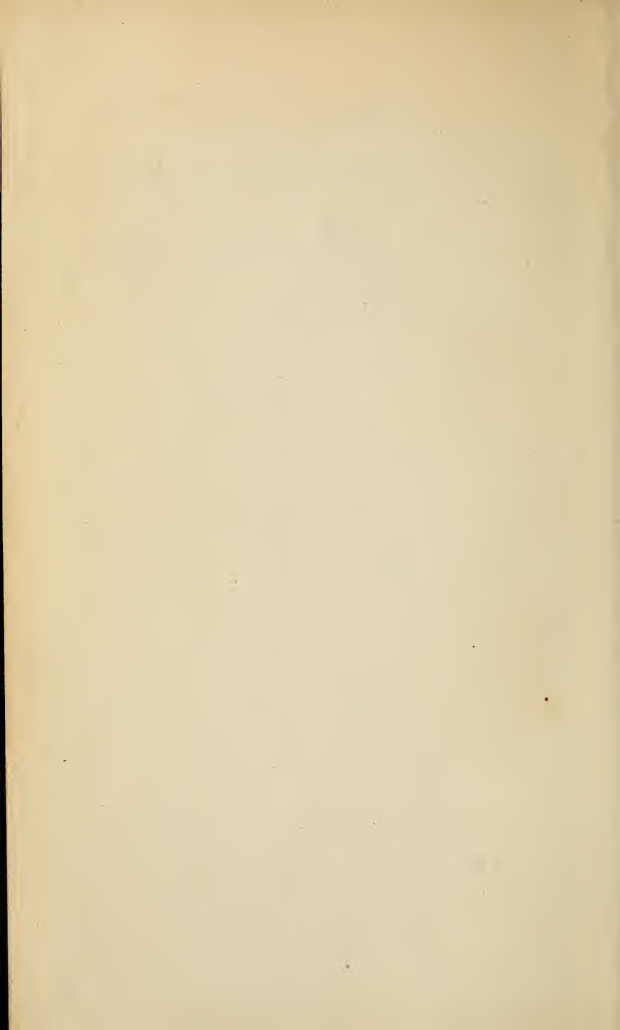
3 1833 00669 5842

G HOUSE,

for the Holloway
Friends' Meeting House
Library

404, CAMDEN ROAD,

HOLLOWAY, N.7.



NEW SERIES, No. 51.

THE
ANNUAL MONITOR
For 1893,
OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1892.

LONDON:

SOLD BY EDWARD HICKS, JUN., 14, BISHOPSGATE WITHOUT;

AND BY

MARY SESSIONS, 15, LOW OUSEGATE, YORK;

ALSO BY

JOHN GOUGH, 3, D'OLIER STREET, DUBLIN;

AND BY THE EDITOR,

WILLIAM ROBINSON, WEST BANK, SCARBOROUGH.

1892.

LONDON :
BARRETT, SONS AND CO., PRINTERS,
GT. TOWER STREET, E.C.

1297156

P R E F A C E.

FOR the Editor of a periodical like the *Annual Monitor*, it is inevitable that times will come when there will be a shortness of material at his command. Such is the case, to some extent, this year. Yet, though the pages are fewer, they bear the same testimony as in former years to the efficacy of the grace of the Lord Jesus Christ, and to the reality and blessedness of a whole-hearted trust in Him, and of that perfect and sustaining peace which can uphold, even through severe and long continued suffering, the soul that leans hard upon Him. May the perusal of these pages

again be a means of instruction and encouragement to not a few.

The table of statistics has often attracted the special attention of some readers, and may probably do so this year, as the average age at time of death has been unusually high. The attempt has sometimes been made to form deductions from these statistics, as though they were entirely reliable. It seems well to state that, as given, they should be accepted as approximately, but not absolutely, correct, inasmuch as though the list of names in the obituary is obtained from official returns from all the Monthly Meetings, it is almost always found, after publication, to be more or less incomplete. The average age at death, also, as given in the table, is probably always some months below the reality, because the age stated in each case is usually that at the last birthday, and it is from these, taken collectively, that the average is obtained. When this allow-

ance is made it is somewhat remarkable that, though the eleven infants who died under one year old are included, the average age at death should be so high as sixty-two years.

W. ROBINSON.

West Bank, Scarborough,

Twelfth month, 1892.

LIST OF MEMOIRS.

CAROLINE ALBRIGHT.

ANNA ALEXANDER.

LOUISA ARMFIELD.

ALICIA S. ASHWORTH.

MARY BARCROFT.

SARAH BEACH.

HANNAH BRADY.

LAWRENCE CANDLER.

FREDERICK CLARK.

RICHARD DELL.

SARAH FIRTH.

SARAH E. FOX.

JOHN T. GRACE.

ROBERT HARDING.

JANE HODGSON.

E. E. JACKSON.

ANNE T. LURY.

MARY MORRIS.

H. & A. RICHARDSON.

F. J. RICHARDSON.

LOVELL SQUIRE.

HANNAH THOMPSON.

JOSIAH THOMPSON.

LYDIA TREGELLES.

ANNA TUCKETT.

THOMAS WILLIS.

These memoirs are published without any official sanction or supervision on the part of the Society of Friends, and on the sole responsibility of the writers, their friends, and the Editor.

TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1889-90, 1890-91, and 1891-92.

AGE.	Year 1889-90.			Year 1890-91.			Year 1891-92.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total.
Under 1 year*	3	5	8	7	3	10	5	6	11
Under 5 years	7	8	15	16	6	22	9	7	16
From 5 to 10 years	1	3	4	2	2	4	3	1	4
" 10 to 15	1	1	2	1	0	1	0	2	2
" 15 to 20	4	5	9	6	7	13	3	0	3
" 20 to 30	5	4	9	8	11	19	7	4	11
" 30 to 40	8	7	15	10	5	15	9	4	13
" 40 to 50	6	6	12	9	11	20	5	6	11
" 50 to 60	13	12	25	15	11	26	17	11	28
" 60 to 70	21	19	40	27	27	54	30	33	63
" 70 to 80	31	37	68	38	51	89	26	39	65
" 80 to 90	15	23	38	11	25	36	21	30	51
" 90 to 100	7	11	18	1	6	7	3	8	11
All Ages	119	136	255	144	162	306	133	145	278

* The numbers in this series are included in the next, "under 5 years."

60 years, 3 months, and 3 days.

57 years, 2 months, and 20 days.

61 years, 9 months, and 19 days.

Average age in 1889-90

Average age in 1890-91

Average age in 1891-92

100

101

102

103

104

THE
ANNUAL MONITOR.
1893.

OBITUARY.

	Age.	Time of Decease.
CAROLINE ALBRIGHT,	79 15	1 mo. 1892
<i>Charlbury.</i> Wife of John M. Albright.		

Her life on earth was ended by a short, but comparatively painless illness, in which there was little opportunity for the expression of her views or feelings. Yet the brightness of her spirit, which had been so conspicuous through life, did not forsake her. Though unconscious of much that was passing around her, she seemed perfectly happy. Once she was heard to exclaim, "How beautiful! wonderfully beautiful!" It is reverently believed that she had a glimpse of the eternal world, into which she was so soon to enter.

J. M. and C. Albright had commemorated

their golden wedding about two months previously, after their return from Derbyshire, which they had visited fifty years before.

Testimonies have been borne by many friends who knew C. Albright more or less intimately, to the brightness and gentleness of her Christian life. One, who had lived some years in the family, wrote:—"I was indeed grieved to receive the card on First-day; I had been thinking so much about you both on that very morning, and looking back to the happy time I spent in my apprenticeship. Thy dear wife was so like a second mother to me, and her high Christian character has been the means of much good to myself."

ANNA ALEXANDER, 92 14 1 mo. 1892

Limerick. An Elder.

Anna Alexander highly prized the *Annual Monitor* as it came to hand year by year, and frequently referred to past volumes, where records of those whom she had known, loved, and valued, were to be found.

She was the daughter of Samuel and Deborah Alexander, of Limerick, and was born in that city on the 14th of Eleventh month, 1799. From early life she manifested an interest in our Society, in which she subsequently occu-

pied successively the offices of Overseer and Elder. Her judgment was clear, sound, and decided; and her Heavenly Father had granted her the priceless grace of a "meek and quiet spirit."

For some years before her decease she was so nearly blind as to be unable to read; yet her industry was remarkable, and she employed her needle until within a few weeks of her death.

"Nothing in my hand I bring," were words often on her lips; and the attitude of her soul seemed ever to be closer and closer to her Saviour, until it pleased Him to withdraw her waiting spirit from its enfeebled tenement, and to grant her, as is assuredly believed, an abundant entrance into rest.

WILLIAM ALTHAM, 39 5 5 mo. 1892

Penrith. Son of Thomas and M. A. Altham.

LOUISA ARMFIELD, 58 18 6 mo. 1892

Croham Mount, Croydon. Wife of Joseph Armfield.

Louisa Armfield was born at Colchester, the 29th of Fifth month, 1834. She was the daughter of William Rawbonn and Elizabeth Dell, formerly of the county of Essex, but subsequently, for many years, members of Westminster Monthly Meeting, from which the

former, as a diligent labourer in the Gospel, repeatedly received minutes of unity, liberating him for this service; with one of which, in company with Edward Curtis May, of Tottenham, he completed an arduous engagement in the East-End of London, about the year 1864. This was in the earlier period, as it proved, of the more general awakening of a religious concern for that long-neglected district of the Metropolis, in which the late Mary Ann Bayes, Grover Kemp, and others, were similarly engaged.

In early life L. Dell's mind appears to have been sweetly impressed with the love of her Saviour, and responsive desires were awakened to follow Him; and at a later period, as an older member in a large and interesting family, her example was felt to be for good. For many years she took a lively and very useful part in the First-day School work connected with Westminster Meeting, where the exercise of her mature and deliberate judgment, united with a close personal interest in both scholars and teachers, greatly endeared her to those who were associated with the work. To many of the latter, coming as they did from the country, strangers to the great Metropolis, for a shorter

or longer stay in it, gaining their esteem and confidence, she often proved a kind and valued counsellor, and, as such, her memory is warmly cherished by them to this day. Later on, however, fearing that harm might attend the attempt to impart spiritual instruction by such as did not possess right qualification for it, she withdrew from the First-day School movement.

Having herself known the proving experience of being removed early from the fostering care of home-life under the parental roof, she could fully sympathise with those who became so circumstanced; and was prepared to reciprocate the kind notice which, associated as it had been with true Yorkshire hospitality when a stranger in some of the larger meetings of Friends in that county, she had herself experienced, and was not forgetful to acknowledge.

It was at this time, whilst actively engaged, as she apprehended, for the good of others, that the following lines were composed, indicating her sense of the need of Divine help as a power within which alone is sufficient for every good work.

“Lines suggested by hearing those who worked
for the good of others from impulse com-

pared to a sailing vessel, and those who worked from a higher principle to a steamer; the former having to stop for wind and tide, the latter always being able to go on, however the wind or tide might be, having an internal principle which made it independent of either."

"How wearily must pass the day,
Waiting for wind or tide,
To bear us swiftly on our way,
Across the ocean wide.

"And should we then some vessel see
Pass speedily along,
Heedless howe'er the tide may be,
Or adverse winds, how strong ;

"Well might our hearts a lesson learn,
And ask, how can it be ?
Our vessel, sound from stem to stern,
Sails not as fast as she ?

"But look within, for there it lies,
The power you cannot boast ;
A power unseen to other eyes
Bears her from coast to coast.

"The traveller o'er life's stormy sea
Needs surely some such power,
Which at all times his strength should be ;
E'en sorrow's darkest hour.

“A power from outward influence free
Still bears him on his way ;
Onward, through time and tide, to see
The dawn of brighter day.” L. D.

With a grateful appreciation of the smallest kindness, her independence of thought and character were combined with a large-hearted and charitable consideration for the views and convictions of others. An unobtrusive self-reliance, sustained by a conscious singleness of purpose, reconciled her to a somewhat solitary path in life, when, after their removal to Croydon in the year 1874, by repeated family bereavements, she became the last member of the household.

A Friend by descent through a long line of ancestry, the principles of the Society became dear to her from the conviction that they were those of unchangeable truth ; whilst the amply marked references in her copy of the Polyglot Bible bear silent testimony to her adoption of the noble Berean example of “ Searching the Scriptures daily, whether these things were so.” A small but well-selected library was characteristic of the wide range in literary pursuits of its owner, on whose shelves Fox, and Barclay, and Woolman, shared places with

Trench and Robertson, Theodore Parker, and Emerson, whilst the enjoyment of poetic genius was afforded from the gathered contributions of Shakespeare, Milton, Cowper, and Burns, mingling with those of Bernard Barton, of Whittier, and of Tennyson.

Explanatory, as it is believed, of certain phases of her religious experience about this period, and in answer to the apprehensions of some of her friends regarding her faith in and full acceptance of the grounds of our common and personal salvation, a deeply-scored quotation, from one who in preceding ages was the subject of somewhat similar concern with his friends, is found in her writings: "*I know* that my Redeemer liveth." Also from the Apostle: "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." And again, as setting her seal to the true testimony under a sense of our common need, and what its supply involves: "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live, should not henceforth live

unto themselves, but unto Him who died for them, and rose again."

She was a firm believer in the spiritual nature of true worship; and, faithful to this conviction, carefully refrained from seeming to sanction any infringement of the well-known testimony and established practice of Friends in regard to it. In a letter dated Fifth month, 1880, to a Minister in the Society on this subject, she says:—"My ideas of spiritual worship, though agreeing with those of Robert Barclay and the early Friends, have been arrived at quite apart from them or their writings. I believe that what I take to be Quakerism is far older than George Fox and others of his day. True, he revived it; but it had existed long before, and I think it ever will exist so long as there are spiritually-minded ones, not only among Friends, but wherever there is any real progress towards spiritual life."

Whilst diffident of giving a judgment on what was expressed in ministry, she did at times offer words in season to those coming forward in this work, with a lively desire for their encouragement, and that the word of the truth of the Gospel might be declared, under true Gospel authority, and not as pleasing men but God,

who trieth the hearts. Thus, apart from any official appointment, her service was gladly recognised as that of effective Eldership.

She was united in marriage with Joseph Armfield, on the 1st of Seventh month, 1890 ; and though at the time the happiness attending their union had every prospect of a longer continuance, He, in whose fear it was entered into, saw meet to terminate it suddenly in less than two years. But although taken away in the midst of the occupations and enjoyments of life, it is thankfully believed that the call to a higher and more perfect service did not find her unprepared.

Whilst redeeming the time in every-day usefulness, devoted largely and unselfishly to promoting the comfort and good of others, she evidently felt a daily concern that with singleness of purpose she might "adorn the doctrine of God her Saviour in all things."

Each day of the last week of her life gave evidence of this. Two days before the close of her own useful life she attended the interment at the Croydon Cemetery of a young Friend of that meeting, before going to join her husband in London in the attendance of their Monthly Meeting at Devonshire House, in which she

took vocal part, and afterwards expressed the warm interest she had felt in it.

On the day of her decease she accompanied her husband to and from the railway station, and joined in the quiet games of his grandchildren in the afternoon, most of which was spent out of doors. At about 8 p.m., when on the point of rising from her chair after the evening meal, she complained of illness, which proved to be a seizure of apoplexy, and in less than one hour after reaching her room with difficulty, and before the medical attendant who had been summoned could arrive, she quietly breathed her last. Although thus suddenly summoned, the consoling belief is permitted to survivors and to her sorrowing connections, that, with her lamp trimmed and her light burning, through redeeming love and mercy, an entrance was ministered unto her abundantly into the everlasting kingdom and presence of her Lord, to go no more out for ever!

Her remains were interred in the quiet resting place of Friends' burial ground at Isleworth, attended by a numerous company of relatives and friends, when impressive counsel, with a reference to the bright hope of the Christian beyond the grave, added to the so-

lemnity of the occasion, as a speaker pointedly emphasised the oft-repeated lesson, "Be ye therefore ready also ; for the Son of man cometh at an hour when ye think not."

HANNAH ARMISTEAD, 77 27 8 mo. 1892

Kennington Park Road, London.

SUSANNA C. ASHBY, 77 10 1 mo. 1892

Croydon. Widow of John Ashby.

MARY ASHLEY, 83 25 12 mo. 1891

Nantwich. Widow of Thomas Ashley.

ALICIA S. ASHWORTH, 81 27 12 mo. 1891

Canonbury, London. Widow of Thomas Ashworth.

Had it not been for the destruction after her decease of several volumes of memoranda which had been written by Alicia Sarah Ashworth, it is believed that a record of her life, full of interest and instruction, might have been prepared. The following particulars are derived mostly from a sketch contributed to the *British Friend* for Second month, 1892.

She was the daughter of General and Lady Nicholls, whose home was at Blackheath, where she was born in 1810. Her father was a General in the Royal Artillery, and was necessarily absent from his home and country for long periods of military service, in which he was

frequently accompanied by his wife. The parents, therefore, entrusted the care and training of their daughter to two maiden aunts, who looked well after her education, and brought her up in the faith of the Scotch Presbyterian Church. Being taught to read the Bible, not in her native tongue only, but also in its original Hebrew and Greek, it may well be said of her that "from a child she had known the Holy Scriptures."

Whilst attending the ministry of A. J. Scott she was led to the adoption of many of the principles of the Society of Friends, though entirely unconscious at the time of the existence of such a religious body. On hearing that Elizabeth Fry was to be present at a Meeting in her neighbourhood she went to it, and was deeply impressed by her address, which awakened in her mind a desire to know more about the Friends. She therefore carefully read George Fox's Journal, and became fully convinced that the views of Divine truth held by the Society were in accordance with the teaching of the New Testament. She therefore applied for membership and was admitted.

The step thus taken was no easy one for her, involving as it did a painful separation from

relatives and from former associations, as a result of the strong disapprobation of many of her friends for the course she was following. Of this she spoke often afterwards. But being fully persuaded that she was following the leadings of her Lord, she was willing to take up and bear the cross involved in doing so; and she was strengthened firmly to persevere in acting up to her convictions.

After joining Friends, A. S. Nicholls enjoyed the friendship and Christian influence of Elizabeth Fry and Susanna Corder. Before very long she felt called to speak as a preacher of the Gospel, and in 1845, with a minute of approval granted to her by Gracechurch Street Monthly Meeting, she engaged in religious service in Devonshire House and other Meetings. Much later in her life, about the year 1886, she spent some time in social and religious visiting among Friends in and about Manchester, attending the Quarterly Meeting there twice with an interval of twelve months. Deep Christian interest and solicitude drew her to engage in this service.

In the Tenth month, 1847, she was united in marriage to Thomas Ashworth, of Poynton, in Cheshire. After his death, and for the last

twenty years of her life, she resided in London. She was very generous and given to hospitality; and many of her younger friends look back with pleasant remembrances of hours spent in social and intellectual intercourse with her.

During the last few years of her life she suffered much from ill-health, and was able to attend but few of the sittings of the Yearly Meeting of 1891. On the 17th of Twelfth month she attended her Monthly Meeting at Westminster, and spoke with her usual animation and earnestness to the Friends assembled there. On the 20th, feeling far from well, she retired to rest early. The servants becoming alarmed, sent for the doctor and for her sister, Mrs. Fletcher. After seeing her the doctor told her sister that she would soon be "at rest"; and early on First-day morning, the 27th of Twelfth month, she quietly passed away. On the 29th her remains were interred in the Abney Park Cemetery.

An intimate friend during her later life writes:—"She had had a remarkable experience, and had been brought through many difficulties to the acceptance of the cardinal views of Christian truth which distinguish our religious Society. She loved her Saviour; and her hopes rested

only upon His sacrifice, mediation, and intercession. Her voice was often heard, out of a full heart, testifying of His love and abounding grace. Her life of deep conflict, added to a mind and heart of exquisite susceptibility, gave her a large claim upon the warm Christian sympathy of her Friends. Her offerings in the ministry, both in prayer and testimony, were always eminently characterised by a deep sense of the preciousness of the redemption which is in Christ Jesus, and the unspeakable importance of realising the necessity and blessedness of an experimental acquaintance with it. Her ministry seemed a continued, and often very impressive, comment upon the words of the Apostle, 'I determined to know nothing among you, save Jesus Christ, and Him crucified.' There were times when she was enabled to rejoice in the Lord; but this was often mingled with the expression of her fear lest any should, through carelessness or negligence, fall short of the privilege to which they are called in the Gospel.

"She was to many of us an object of tender and affectionate sympathy. It was not every one who could understand her. But to those who could feel with her wounded and bruised

and intensely susceptible spirit, words can scarcely express her gratitude and love. I truly valued and loved her. She was a noble woman. Often misunderstood, and greatly tossed and tried; but in the deep recesses of her heart *resting* in her Saviour and rejoicing in His love. In this, I rejoice to believe, she is at rest for ever."

EDWIN AWMACK, 56 11 12 mo. 1892

Reading. Died in America.

JONATHAN W. BAKER, 61 15 11 mo. 1891

Dublin.

JOSEPH BAKER, 69 20 1 mo. 1892

Cumberland Park, Acton.

HARRIETT BALE, 63 26 5 mo. 1892

Wymondham. Widow of William Bale.

HENRY FORD BARCLAY, 64 12 11 mo. 1891

Woodford, Essex.

JOSEPH M. BARCROFT, 15 24 2 mo. 1892

Grange, Ireland, Son of Jonathan H. and Margaret Barcroft.

MARY BARCROFT, 92 19 5 mo. 1891

Stangmon, Co. Tyrone. An Elder. (*This name appeared in last year's Volume.*)

The quiet unostentatious life of this dear Friend afforded abundant evidence that, by patient continuance in well-doing, she sought for glory, immortality, and eternal life. Natu-

rally kind-hearted, and unselfish to a remarkable degree, she was exact and business-like in all she undertook, and was conspicuous for uprightness of mind and conscientiousness in all things. As she advanced in years her sympathies seemed continually to expand, and to the last her interest was bright and fresh in everything connected with the spread of the Redeemer's kingdom.

She was always an attached member of the Society of Friends, and was an Elder for many years, but never took part vocally in meetings for worship. Many can testify to being cheered on their way by her cordial hospitality when visiting her house and meeting in their Master's service.

Her faith was most simple and child-like, and of later years she seemed to wait at heaven's gate, enjoying her Saviour's presence in her daily life, and yet keenly interested in everything connected with her immediate family and friends.

Few have enjoyed such a green old age. Her vigorous mind and retentive memory remained quite unimpaired, and, what is unusual with the old, she lived almost wholly in the present, seldom apparently recalling memories

of the past. It was beautiful to see—as by degrees she had to give up the activities of life, which had almost seemed a part of herself—how she accepted each new privation with perfect sweetness; never complaining of the acute rheumatic pain from which she frequently suffered, and always thinking of the comfort of others before her own. Those who attended her during the four weeks of her last illness were deeply struck by this patient sweetness throughout what must have been most trying to her. As was remarked of her, “She was not a person of many words, but her life was beyond words.”

Such lives are far reaching in their influence, showing as they do that realisation of Christianity which results from the indwelling of the Spirit of Christ. On His atonement for sin rested all her confidence. A young lady who had known her for many years, writing of her, said she had often longed to asked her the secret of her calm sweetness, and of what to her seemed to be her perfect life—whether it was rigid self-discipline, or by what process she had attained it. Her own answer would have been, “By the grace of God I am what I am”—the result simply of a whole-hearted acceptance of Christ in

all that He offers, and the surrender of heart and will to Him.

Whittier's lines seem fitly to describe her :—

“ For all her quiet life flowed on
As meadow streamlets flow,
When fresher green reveals alone
The noiseless ways they go.

“ Oh, sweet calm face that seemed to wear
The look of sins forgiven.

“ For still her holy living meant
No duty left undone ;
The heavenly and the human blent
Their kindred loves in one.

“ The dear Lord's best interpreters
Are humble human souls ;
The gospel of a life like her's
Is more than books or scrolls.

“ From scheme and creed the light goes out ;
The saintly face survives ;
The blessed Master none can doubt
Revealed in holy lives.”

RICHARD BARRETT, 77 21 3 mo. 1892
Grove Lane, Camberwell.

RACHEL BARRETT, 72 17 1 mo. 1892
Grove Lane, Camberwell. Wife of Richard
Barrett.

JANE BARRINGER,	73	17	1 mo.	1892
<i>Forest Gate, Essex.</i>	Widow of James Barringer.			
JAMES BARRITT,	80	26	10 mo.	1891
<i>Woodbridge.</i>				
WILLIAM BATGER,	74	7	12 mo.	1891
<i>Stoke Newington.</i>				
MARY ANN BAXTER,	67	11	1 mo.	1892
<i>Keswick.</i>	Widow of Dowling Baxter, of Whitehaven.			
SARAH BEACH,	81	2	2 mo.	1892
<i>Croydon.</i>	Widow of Thomas Beach.			

Sarah Beach had survived her husband sixteen years. His death left her with an only daughter, upon whom her hopes were set as the companion and stay of her own declining years. After two years of widowhood, however, the death of this beloved daughter left her very solitary. During her married life she had shared with her husband in many vicissitudes and trials, for they were among the poor of this world. Yet through these and in the sorrows and afflictions of later life, when much bodily suffering was added to her loneliness, she was remarkably sustained in cheerfulness and contentment, and in gratefulness and love towards all her friends, so that it was cheering to be in

her company. Though in almost continual pain of body she was diligent, as long as her strength permitted, in walking a considerable distance to attend meeting, a privilege which she highly valued.

At length, when infirmity had much increased, a kind niece paid her long visits to wait on her; and during one of these visits, as she had desired that it might be—the fear of death being taken away, and bright and patient to the last—she was called away to enter into the joy of her Lord, having proved in her experience the promise to be true, “They that trust in the Lord mercy shall compass them about.”

MARY BEACOCK, 60 31 12 mo. 1891

Sheffield. Widow of Robert Beacock.

KATHARINE BENNETT, 57 14 5 mo. 1892

Regent's Park, London. Wife of Alfred W. Bennett.

WILLIAM BENNETT, — 5 8 mo. 1892

Clevedon.

DAVIS BENSON, 71 1 3 mo. 1892

Southport.

ANNE BEWLEY, 77 29 12 mo. 1891

Willow Park, Dublin. Widow of Henry Bewley.

WILLIAM BLAKEY,	65	19	5 mo.	1892
<i>Bristol.</i>				
MARGARET BOUGHTON,	73	20	4 mo.	1892
<i>Brookend, Ross.</i> An Elder.				
BENJAMIN BRACHER,	66	7	4 mo.	1892
<i>Wincanton.</i>				
HANNAH BRADY, <i>York.</i>	75	24	3 mo.	1892
Widow of William Brady.				

The life of our late Friend, prolonged as it was beyond the three score and ten years allotted to man by the Psalmist, furnishes but little of incident for the pen of the biographer.

“ Along the cool sequestered vale of life
She kept the noiseless tenour of her way.”

Such lives, however, though uneventful in the world's estimation, may powerfully witness to the reality of Divine grace, and to the excellency of Christian faith in consecrating the daily routine of duty, in qualifying for varied services in the world and in the Church, and in sustaining under sorrow and bereavement.

Hannah Brady was the daughter of William and Mary Benson, of Ulverston. Her name stands No. 5,031 on the roll of Ackworth School, which she entered when nine years old in 1826. She subsequently remained in the Institution as an apprentice and a teacher, her Ackworth

life extending in the aggregate over fourteen years. The circle of companions who then knew her is now very small. One of these remarks :—

“ To me she seemed always good, and pursued the even tenour of her way right onward, ready to help when she could, of an even temperament, and much beloved by the girls who more particularly came under her care. She had a very humble opinion of herself, and in every respect was a beautiful example to her associates.”

The same traits of character marked her life in the years she subsequently passed in the family of Joseph and Sarah Rowntree, of York. By these Friends she was greatly beloved, forming with them an intimate and life-long friendship. Her strength as a teacher largely consisted in the thorough, conscientious, painstaking character of her instruction. She identified herself with all the interests of her pupils in play-time as well as in the school-room. Her unselfish spirit entered into fellowship with all the anxieties, sorrows, and joys of the family wherein she was residing ; with thoughtful love she shared the parental cares of her friends, and laboured rightly to train the group of lively

and sometimes troublesome children around her.

Hannah Benson's private memoranda, made at this period of her life, refer again and again to her anxiety to live as ever in the Divine presence. In reviewing the year 1846, she speaks of the helpful example to herself of the Friends in whose family she had then spent about four and a half years, and makes a significant addition illustrative of the spirit in which she herself had worked as a teacher:—

“In regard to the dear children, though there have been times when I have felt tried and dismayed, and very unfit for the work, there have been seasons of comfort and real enjoyment also, and of these not a few; and times, too, when I could indeed commit them to an ever-present Heavenly Father, and pray that He would bless them, and that He would make them each—one and all—lambs of His flock.”

In the summer of 1846, Hannah Benson was married to James Harrison King, of York, respecting whom an interesting notice appeared in the appendix to the *Annual Monitor* for 1857.

Hannah King's married life was a very happy one. There was entire harmony of view

between her husband and herself, as to the objects and responsibilities of life. It was their desire that their household should be conducted on Christian principles, that the young people under their roof might grow in moral and religious habits, as well as in business knowledge. Her care in this respect did not go unrewarded. She acquired an almost maternal influence over some of the young men in her husband's employ, forming with them friendships ended only by her death.

After some years of married life, Hannah King's anxieties were aroused by her husband's delicate health, and it became her sorrowful privilege to be his devoted nurse during the long decline which preceded his death in 1855. She felt these days of sorrow to have been confirming to her Christian faith. Her husband's "sick chamber," she says, "was a place of much calm, quiet peacefulness ; his simple childlike faith in Christ as his Saviour sustained him through days of weariness and of pain, and she rejoiced to note that 'as the outward man decayed the inward man was renewed day-by-day.'"

In entering upon her life of widowhood, Hannah King wrote :—

"How earnestly do I desire to keep my part

in the lonely and desolate path which is now mine. May a sense of the eternal safety and never-ending felicity of my loved companion, with his own cheering words and animating example, quicken my too tardy steps to greater diligence . . . in running with patience the race set before me, looking unto Jesus. Be pleased, most merciful Father, to grant for Jesus' sake, that this heavy affliction may be sanctified to my everlasting good ; that it may fully answer Thy gracious designs to my soul ; that my heart and affections may be much more fully fixed upon Thee ; that I may seek to dwell very near to Thee—to be rooted and grounded in Thee ; and that, when the days of my earthly pilgrimage are at an end, I too may be permitted to be for ever with Thee, and with the loved ones gone before."

In the spring of 1859, Hannah King became the wife of William Brady, then residing at Heworth, near York. In the autumn of the same year she was a second time left a widow. Shortly after this afflictive bereavement she wrote:—

"Short, but very sweet, has been our union of little more than five months ; and amid the bitterness of my sorrow, and the early blasting of my anticipations of quiet happiness in the com-

panionship of such a friend and counsellor, I have yet in some measure been enabled to lose sight of my own irreparable loss in the ever-present sustaining thought of his perfect and never-ending happiness; whilst to have been again permitted to wait upon and minister to the comfort of one so inexpressibly dear; to see, with the gradual failing of temporal powers, the brightening of the spirit as it neared its Heavenly home; to mark his trustful, peaceful state; and to receive the assurance from his lips of 'acceptance through his dear Saviour,' 'his only plea'—this, with his grateful, thankful spirit, for his abounding mercies and blessings, are high privileges to have been permitted so closely to share in, and of which I desire ever to cherish a lively and grateful remembrance; and not only so, but very earnestly do I desire rightly to profit by this striking lesson of the instability of all our cherished treasures and bright anticipations of happiness. My Heavenly Father does design by it to draw me nearer and yet nearer to Himself. Oh, may I keep very close to Him, that my own heart may be stayed upon Him, refreshed and strengthened, and ability sought for the performance of all the solemn and important duties that now devolve upon me."

This petition did not go unanswered. Chastened, but not crushed, by this second bereavement, Hannah Brady courageously addressed herself to the duties which confronted her. The circle of her relatives and friends had been widened by her recent marriage. Amongst these were motherless grandchildren of her late husband, for whom she found a home, watching over them, and caring for their education with anxious solicitude. The death of the last of her unmarried grand-daughters, in 1886, left Hannah Brady's home again solitary. A sister who survives writes that her grandmother's consistent Christian life influenced her for good more strongly than all the preaching she has heard. She also remarks how regularly every evening her grandmother was accustomed to withdraw for prayer and retirement before God.

In connection with a visit to Malvern, in 1865, H. B. writes:—

“I have earnestly desired that it may be a time of special seeking unto my God and Saviour, a time of heart-searching and earnest prayer that I may be permitted to feel myself truly and undoubtedly a reconciled child, through the precious blood of Christ.”

In the spring of 1868, Hannah Brady

recorded her grateful sense that "The Lord has been very good and near to her all these years of loneliness and sorrow." "He is faithful that hath promised. But, oh, my God and Saviour, I want to know a greater increase in love and devotedness to Thee. Oh, help me to go forward, and keep me near to Thee. Lord increase my faith."

When the next year opened, H. B. wrote :—
"Faint, yet pursuing," and "compassed with infirmity, seems best to express my state. . . . Oh, to press forward with greater diligence, looking unto Jesus."

Hannah Brady's services in the meeting to which she belonged for nearly half a century were greatly valued. By conviction, as well as by education and temperament, she was a decided Friend, though in no narrow or sectarian spirit. [When First-day Schools were but lightly esteemed by many, James King and his wife encouraged their assistants in this service, and their establishment claims to have been the birth-place of the York Friends' First-day School. Before her first marriage we find our late friend serving the Women's Monthly Meetings at the table, and noting her sense of her want of qualification. Subsequently as an Overseer and an

Elder, she sought to tend the flock wherein her lot had been cast. In these services she was helped by her habitual care for the reputation of others; "trying to find some good reason for their course of action, or at least making allowance where she could not approve." At her own request her name was removed from the list of Elders a year or two before her decease, when deafness prevented her from hearing what was spoken in meeting.

In the autumn of 1867, after returning from a Select Meeting which Josiah Foster and other visitors had attended, H. B. writes:—"A favoured, interesting time it was. But, oh, how great are the responsibilities of Elders, and how unfit I am. May the sense of this which often so oppresses me drive me to Him who only can rightly qualify."

Hannah Brady's own standard of duty was a high one. Hence, at times, she appeared severe to those whose standard was lower. Nor did she under all circumstances succeed in communicating to others the sympathy she really felt for them. She loved the practical and the real in religion. She was not naturally tolerant for the merely emotional and sentimental in spiritual things. The very thought-

fulness and conscientiousness with which she performed every duty may sometimes have robbed her actions of the charm of that warm-hearted spontaneity which is so attractive in characters cast in a different mould.

The object of the *Annual Monitor* is not to magnify the merits of those whose names it records, but to help the living by the example of those who have finished their Christian course. Hence we have thought it well to glance at a feature in our friend's character which led her occasionally to fail as a teacher, and at times to be less successful in Christian service than might have been anticipated from the singular soundness of her judgment and the maturity of her spiritual experience.

In the stewardship of property Hannah Brady showed to the full the thoughtfulness for others which so impressed those who knew her. A few years before her death she told one of her friends that the desire rested on her mind to make a permanent provision for an individual in whom she was interested, and, if practicable, at the same time to do something for the reduction of the heavy debt owing on the York Adult School buildings. It was found possible to compass both objects by treating Hannah

Brady's gift as a life annuity chargeable on the school property; and within a few years this thoughtful act stimulated other donations, and led to the extinction of a debt of nearly a thousand pounds.

The last main division of Hannah Brady's life, that of her second widowhood, covered a period of nearly thirty-three years. Her eventide was a season of gradually lessening power and consequent withdrawal from the active engagements in which she had borne her part, though, with characteristic energy, she voted in a School Board election very shortly before her death. In humble trustfulness she awaited the summons of her Lord. His coming was in a measure unexpected, but the testimony of a lifetime assured her friends that the summons found her ready. She leaves a memory cherished by many who loved her—one of those honourable women of whom the Society of Friends has furnished so goodly a succession.

HANNAH BREAREY, 86 16 1 mo. 1892

Dewsbury. Widow of Benjamin Brearey.

ISABELLA McIVOR BRIGHT,

Westminster. 29 27 3 mo. 1892

Wife of William L. Bright.

ELIZA BROWN,	88	27	10 mo.	1891
<i>Brighton.</i> Wife of Francis Brown.				
FRANK V. BROWN,	7	31	5 mo.	1892
<i>Bradford.</i> Son of Thomas and Virginia Brown.				
FREDERICK BROWN,	75	17	1 mo.	1892
<i>Luton.</i>				
HENRY BROWN, <i>Luton.</i>	68	1	5 mo.	1892
An Elder.				
SARAH BURGESS,	83	27	12 mo.	1891
<i>Peckham.</i> Widow of William Burgess.				
JAMES S. BURRELL,	55	27	2 mo.	1892
<i>Camberwell.</i>				
THOMAS BURTT,	68	2	4 mo.	1892
<i>The Brows, Malton.</i>				
LAWRENCE CANDLER,	87	3	4 mo.	1892
<i>Wisbech.</i> A Minister.				

Lawrence Candler was born at Cringleford Mills, near Norwich, in the year 1805. He was the eldest son in a rather large family, and when about nineteen years of age the death of his father obliged him to undertake a large portion of the responsibility of the business. He was seriously inclined, and felt drawn by the love of Christ to lay aside many things not unlawful in themselves, which he believed were a snare to him.

The influence of Joseph John Gurney, to whom he was much attached, was very helpful to him at this time.

When about twenty-six years of age he was united in marriage to Susanna Philps, of High Wycombe, who proved a true helpmeet in every way. Their children can bear testimony to the earnest endeavour of their parents to instil into their minds high principles and Christian instruction.

1297156

In the year 1837, leaving the business to his brother, he removed to the neighbourhood of Birmingham. He greatly enjoyed the society of the large and interesting meeting there, and formed many lasting friendships. On his return to Norfolk he resumed his original business, settling at Saxlingham Mills, near Norwich, where he continued for twenty years. During the latter part of his residence there he experienced a great quickening in his religious life, and began to speak as a minister in meetings. He seemed to feel that his former religious life had been but cold and formal, and soon after this he began to hold a Bible reading for his neighbours at his own house on First-day evenings.

In 1864, on giving up business, his wife's

sister offered him a home at Penzance. Here he was brought into very close fellowship with many dear friends, both of that Quarterly Meeting and also some who came there for a short sojourn. He was much attached to George Cornish, and once united with him in a religious visit to the Scilly Islands.

The death of his beloved wife, in 1875, was a very deep trial to him; and, in 1877, on the death of her sister, he removed to the residence of his son-in-law, at Earith, in Huntingdonshire, where his help and spiritual experience strengthened the hands of the little company of Friends who, in much weakness, sought to follow up the work that opened at St. Ives as the outcome of the General Meeting held in the spring of that year. A severe attack of bronchitis, however, in 1879, caused him to be much of an invalid in the winter months for the rest of his life.

In 1889 he went with his daughter and son-in-law to reside at Wisbech, the two years spent there proving to him a peaceful close of his lengthened life. During the last winter he did not appear to be more infirm than usual, but seemed very anxious to make many little arrangements for the comfort of others, because he

said he quite believed he should “go home” in the spring.

On the 1st of the Third month he attained his eighty-seventh birthday. He seemed very bright and cheerful, but soon afterwards his relatives perceived that his strength was rapidly failing. A day or two before the close he seemed better, and was full of thankfulness for all the mercies received from his Heavenly Father. Soon after this he became much weaker, and for many hours was quite unconscious; and when he had breathed his last his friends and those around him felt a very sweet assurance that all was well, and that he had departed “to be with Christ, which is far better.” Very precious to them is the remembrance of his consistent daily life and conversation, which bore full testimony to the reality of the religion he professed. His trust in the goodness of his Heavenly Father, even under trying circumstances, was very firm, and it was truly his experience—“Surely goodness and mercy have followed me all the days of my life.”

THOMAS H. CARR, 75 7 5 mo. 1892
Leeds.

JOHN CASSON, 73 29 3 mo. 1892
Palace Road, Hornsey. Formerly of York.

HENRY G. CHALKLEY, 62 1 4 mo. 1892
Tottenham.

RICHARD S. CHANDLEE, 58 3 10 mo. 1891
Terenure, Dublin.

WILLIAM CHANTLER, 86 4 1 mo. 1892
Newport Pagnel. An Elder.

EDWARD CLARK, 57 12 12 mo. 1891
Ripon.

FREDERICK CLARK, 69 2 2 mo. 1892
Newcastle-on-Tyne. An Elder.

Frederick Clark was born at Oakham on the 30th of Third month, 1822. He was educated at York School, and when about sixteen years of age was apprenticed to a Friend, as a draper, at Newcastle-on-Tyne. There is not much to note in this early period of his life. The Temperance movement was then in its infancy, and he very soon resolved to become an abstainer, notwithstanding the solicitations of an anxious mother, who thought his delicate health required the use of stimulants; and he maintained his resolve to the end of his life.

When his apprenticeship expired he lived a year or two at Leeds, and then commenced business at Gateshead. In 1851 he married Phebe Goundry, a union of great happiness till

broken by her death in 1883. He resided in Gateshead till 1865, when he removed into Newcastle.

Frederick Clark was of a retiring disposition ; but he was a very earnest and persevering worker, in his quiet way, in many benevolent undertakings. He filled a useful post as honorary secretary to the Gateshead Auxiliary Bible Society for many years, evincing a warm personal interest in its work.

After taking up his residence in Newcastle he took an active part in the Friends' Adult School, which, under his persevering superintendence, made a decided advance. After years of patient labour a Mission Meeting on First-day evenings was commenced in connection with the school. He entered warmly into this effort, and never allowed his personal comfort to interfere with his regular attendance. His interest in these efforts ended only with his life. He also commenced a Mission in Victoria Street, and held Cottage Meetings. One of his co-workers writes :—" God blessed his labours very abundantly, as many can testify to the blessing they received by his ministry." There was one very pleasing feature of his character, the good gift of making all feel at home in

his company, and thus cementing a Christian relationship so essential to the strengthening of the Christian life. Many instances, known to very few, could be told of his self-sacrifice for the love of his Lord and of his fellow-men. Shortly before his death, in conversation with him about the Mission, a Friend said to him that when he was absent there was a link missing. He replied, "It has been my humble endeavour to be a link connecting a Christian brotherhood, and more particularly with our loving Saviour." It is believed that many were drawn to know the love of our Heavenly Father and to give their hearts to Him by the loving, simple, earnest teaching and consistent life of our departed Friend. Nothing seemed to damp his ardour when he was about his Father's business. When the nights were wet and stormy he was always at his post, and if the attendance was small, to those few he would expound the Bible and encourage to the leading of better lives by his wise and loving counsel. He was a diligent visitor of the attenders of his Bible Class who were sick or in trouble. The privilege of being with him in these visits will remain as a precious remembrance.

He took a very active and useful part in opposing the state regulation of vice, and in promoting social purity, devoting much of his leisure time for several years to this work, till it was eventually crowned with success.

Though his devotion to these works of mercy prevented his constant attendance in later years at the regular meetings of the congregation, except on First-day mornings, he took a very helpful part in the discipline of the Society, serving as Overseer most efficiently for several years, and afterwards as a faithful Elder; never allowing his shrinking nature to prevent his undertaking duties from which he would rather have been excused. His disposition was such that he preferred to work unobserved, but his service was much valued and his place has been difficult to fill.

Thus this dear Friend served God in his generation, and he has now, we reverently believe, received the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The illness which terminated fatally was a long and painful one, but it was borne with very great patience. As weakness increased he frequently expressed his longing for the time when

his Heavenly Father should see well to call him hence.

During his illness the School and Mission Meetings were constantly in his thoughts. Several of the scholars frequently called to see him, and the attenders of the Mission Meeting sent a special letter expressing their great affection, and stating how his presence and kindly greeting had been a source of comfort and blessing to many.

SARAH E. CLARK, 60 21 2 mo. 1892
Street, Somerset.

CATHERINE CLOTHIER, 66 16 1 mo. 1892
Street. Wife of J. W. C. Clothier.

OLIVIA COLLAR, 76 11 3 mo. 1892
Southport. Widow of George Collar.

JOHN H. COLVIN, 84 16 2 mo. 1892
Clontarf, Dublin.

JOSEPH CONING, *Malton.* 52 27 2 mo. 1892

ELIZABETH F. COOKE, 60 23 8 mo. 1892
Liverpool.

HELEN D. COOPER, 13 7 9 mo. 1892
Chingford, Essex. Daughter of Sidney and Emily G. Cooper.

JOSEPH A. COVE, 33 25 3 mo. 1891
Cradock, South Africa. Son of Henry and the late Mary Cove, of Tottenham.

ARTHUR E. CROME, 21 mos. 3 12 mo. 1891
Norwich. Son of Samuel and Charlotte
 Crome.

CHARLOTTE CROWLEY, 91 21 1 mo. 1892
Alton. Widow of Abraham Crowley.

ELFRIDA M. CROWLEY, 29 12 6 mo. 1892
Croydon. Daughter of the late Alfred and
 of Catherine Crowley.

ELIZABETH DAVIES, 79 19 9 mo. 1888
Weston-super-Mare. Widow of John H.
 Davies.

WILLIAM H. DEANE, 66 5 6 mo. 1892
Reigate.

RICHARD DELL, 80 20 3 mo. 1892
Tooting Park, Balham. A Minister.

Many of those who saw only the peaceful later years of Richard Dell's life, when he was quietly occupied with his garden and greenhouse, may be unaware of the energy and determination of character which carried him through the struggles and disappointments and long self-denial of his earlier years. His well-known power to give sympathy and advice to those in struggling circumstances was bought by a dearly-won personal experience.

He was the son of Joseph Hagen and Martha Dell, and was born in Second month,

1812, at Chalkney Mill, near the pretty village of Earl's Colne, Essex. But for a few years of his early childhood he lived at Braintree with an uncle and aunt, Meshach and Hannah Bella Sayer, who were childless and glad to have him with them for a time. Of their gentle and judicious care he always retained a most grateful recollection.

After a few years at home, attending as day scholar the Friends' School at Colne, kept by William Impey, he was sent to Ackworth; but, as those of the same age will remember, it was at this period that the Spartan discipline and lack of considerate management of the school there reached the climax, which soon after drew attention to the need for reform. On leaving Ackworth he was at school for about a year, as a weekly boarder, at Colchester. After this some years were spent in working in his father's mill; and the custom being to work the mill day and night, he and his brother, besides working all day, used habitually to work half the night as well. But though the life was one of much labour, and definite holidays were few, there were hours of enjoyment. With the river running beside the garden there was occasional boating with other young people; also unlimited

opportunities for bathing at all hours. He was a fearless swimmer, and after leaving Colne was always at home in or on the water in any weather—rough by preference.

Though born in the country, and amongst a community scarcely awake to the consciousness of the beauty of nature, he had always an inborn feeling of the charm of the woods in Spring and the song of birds. A great wood almost overshadowed the house, and here he would often go alone in the middle of the night to listen to the singing of the nightingales. The country around Colne seems bathed in an inexpressible depth of greenness, and the village itself is distinguished by a great avenue of noble elms, called "The Causeway."

After some years in these pleasant surroundings there followed a period of unsettlement, when he had several temporary engagements in various places, before taking a business of his own. He then took a mill at Birmingham; but though he worked with much energy in this business he met with no success, and finally went to London early in the year 1843. After his marriage, in 1845, there were many years of anxiety and rigid self-denial still before him, and his whole life was marked by a

remarkable abstinence from self-indulgence and needless expenditure on pleasure. But through all, a quick sense of humour and a readiness to see the hopeful side, and to make the best of existing circumstances, was very helpful to him. He even enjoyed obstacles and difficulties. To say that a thing was difficult or troublesome was only one more argument that he should undertake the task. During his last few years of enfeebled health this unwillingness to be deterred by slight obstacles often led him to go long distances in wintry weather to attend meetings when he looked little fit to be out of doors. But although this persevering habit of making the most of what strength he had led him at times to do that which gave some anxiety to his friends, it no doubt very much prolonged his powers of activity, and sustained his interest in more than his immediate surroundings.

He said little about his religious experience, and never spoke of any definite turning point in his life. But his friends can never remember a time when he failed to show himself on the Lord's side. Though usually a man of few words, he sometimes felt it his duty to bear his testimony amongst his friends and neighbours

and business acquaintances, to what he considered the true standard of uprightness and morality as it applied to their particular circumstances. But he did this in so unassuming and kind a manner that, although speaking very plainly, his words were seldom resented. Those who knew him well felt that he was, before all things, just, honest and sincere, and had a very poor opinion of professions that were not backed up by deeds. He was always in sympathy with the reforming spirit, but was strictly practical, and had but little patience with mere visionary schemes.

It was remarked that he had more sympathy with those who were troubled with doubt and difficulty than is usual with such as feel firmly established themselves. Young people above the age of children felt he did not ask them to agree to anything simply because it was asserted, but encouraged them to consider it on its merits. Though brought up amongst the narrower traditions of the Society of Friends, he came to see that the spirit of simplicity is more truly followed by not laying stress on needless peculiarities of speech and dress.

As a minister of the Gospel his addresses were mostly short, and his quotations were more

from the Old Testament than from the New; and his readiness in quoting passages might surprise those who knew how difficult it had been to him to learn anything by rote. Strange to say, however, this difficulty seemed to diminish in the last few years of his life, and he amused himself by learning a number of hymns by heart, which he had been unable to do in his earlier years. He had never found much leisure for study, but he possessed the gift of a remarkably good judgment. Such leisure as he had was none of it wasted, and he was always ready to be interested in what was worthy of interest. He was diligent in reading and meditating upon the Scriptures, and during the busy years of earlier and middle life he perseveringly secured the time for these essentials of a Christian course by early rising, and was thus enabled to gather for himself the heavenly manna "before the sun was up."

His last illness came on very gradually, but in the end confined him to his room and pretty much to bed for more than five weeks. He suffered much pain from an inflammation in the head which nothing seemed much to relieve. He was too ill to read or talk much, and his deafness prevented any enjoyment in being read

to, unless it were something familiar. But occasionally he could enjoy the singing of favourite hymns. He had never been subject to exaltations of feeling, and he had none now, but felt unshaken trust in his Saviour, and firm confidence in the power and goodness of God, with entire submission to His will; his mind dwelling much on the text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

During the last week the pain had quite left him, but bronchitis and asthma came on which made it very difficult for him to speak. But both the distress and the laborious breathing were borne with perfect serenity and patience. The last two days were passed in comparative ease, but his strength ebbed quickly away, and he departed in unconsciousness and in quiet sleep on the 20th of Third month, 1892.

TRYPHENA DIAMOND, 70 30 1 mo. 1892

Bristol. Wife of Aaron Diamond.

ELIZABETH DICKENSON, 71 7 12 mo. 1891

Bradford. Wife of Henry Dickenson.

JOHN DIXON, 61 3 6 mo. 1892

Elsenham.

WILLIAM DODGSON, 63 2 5 mo. 1892

The Poplars, Stockton-on-Tees.

JANE DREWETT,	73	21	4 mo.	1892
<i>Plymouth.</i>				
EDWIN DUTCH, Jun.,	9	12	7 mo.	1892
<i>Dalston.</i> Son of Edwin Dutch.				
WILLIAM EDDINGTON,	57	14	7 mo.	1892
<i>Abbeyfield Road, Peckham.</i>				
HENRY EDWARDS,	65	27	1 mo.	1892
<i>Brighton.</i>				
JOHN EVENS,	65	8	10 mo.	1891
<i>Hatfield Peverel, Essex.</i> J. E. died of fever at Santos, Brazil.				
WILLIAM FAULDER,	—	22	1 mo.	1892
<i>Shaftesbury, New Zealand.</i>				
RACHEL A. FENWICK,	51	2	9 mo.	1892
<i>Leeds.</i> Wife of Robert Fenwick.				
SARAH FIRTH,	80	24	2 mo.	1892
<i>Highflatts, near Huddersfield.</i> A Minister. Widow of Joseph Firth.				

“ Say little about me when I am gone,” was the parting request made to one of her friends who paid the subject of this notice a visit not long before her decease. Although Sarah Firth occupied a position of considerable influence and responsibility, she had a very humble view of her own religious attainments. Earnestly endeavouring to fulfil the stewardship committed

to her, as well in spiritual as in temporal matters, she was indeed a succourer of many.

She was the daughter of James and Rachel King, of Rochdale, and in about the thirty-fifth year of her age became the wife of the late Joseph Firth, to whom she was a true helpmeet. United in religious feeling, as well as in natural tastes, their home at Carr Hill, and afterwards at Highflatts, was ever open, not only to a large family circle, but to all who had the cause of Truth at heart. On the occasions of the Monthly Meetings being held at Highflatts, as well as at other times, it was their delight to be surrounded by a large group of Friends, younger and older ; and there are many who can testify to the admirable influence of the Christian hospitality dispensed by our late Friends. In their case wealth and social position were made subservient to the interests of religion and true philanthropy, and especially to the promotion of all that was best in the Society to which they were both deeply attached.

Sarah Firth survived her husband nearly twenty years ; and although during that lengthened period there was often evidence that she was a “widow indeed,” yet her habitually cheerful and lively disposition was in itself a

teaching lesson to those who were privileged with her friendship. The Temperance cause was very near to her heart, and she did much to promote it in her own immediate neighbourhood. The establishment of the Home for Inebriates at Millbank, Highflatts, was largely the result of her efforts and liberal assistance.

Though her gift in the ministry was not perhaps large, she was, while health and strength allowed, diligent in its use; and evidence was not wanting of the baptisms passed through in its faithful exercise. On one occasion, accompanied by her relative, Maria L. Woodhead, she paid an acceptable visit to the families of Friends in Pontefract Monthly Meeting.

The last years of her life were principally spent in the seclusion of her own home; but up to a comparatively short time before her decease she was able to pay occasional visits to her relatives in Lancashire and elsewhere, and greatly enjoyed this association with Friends. Although latterly prevented by feeble health from much attendance of meetings, she preserved a lively interest in all that concerned the welfare of her neighbours, and followed with her sympathies various Society interests.

Her final illness was marked with much restlessness and suffering, but it was evident to those around her that her thoughts were with her Lord; and it was affecting to notice, in the intervals of partial consciousness, the mental effort to recall passages from the Psalms which had been favourites with her in health. Her funeral was very largely attended, and was an occasion of much solemnity.

MARY FLETCHER, 67 21 8 mo. 1892
Leigh, Lancashire.

HENRY FOSTER, 82 22 6 mo. 1892
Scarborough.

ALEXANDER FOTHERGILL, 69 27 5 mo. 1892
Darlington.

SARAH ELIZABETH FOX, 55 7 4 mo. 1892
Kingston-on-Thames. A Minister. Wife of Joseph Hingston Fox.

Sarah E. Fox was the daughter of Edwin O. and Jeneper Tregelles, and was born at Exeter, Second month 18th, 1837.

Her earliest remembrances were of happy days spent at the Cottage, Falmouth, where her father, at that time an invalid, resided on account of its warm and sheltered situation.

She lost her mother when only seven years of age, whilst her father was ill of yellow fever

in Trinidad. Until his return, and for some years after, she was cared for by her aunts, Elizabeth, Lydia, and Rachel Tregelles.

S. E. Tregelles was not a strong child. She was ardent, conscientious, and loving, and of a tender spirit, not willing to grieve any one. The troubles of every-day life did not seem to take hold of her as of some children, so as to weigh down the brightness that was so natural to her. Her school life commenced at Frenchay under Wilhelmina Taylor.

In 1850 her father married Elizabeth Richardson, and removed to Derwent Hill, Shotley Bridge. S. E. Tregelles now became a pupil at York Friends' Girls' School, in Castle-gate. Here her lively disposition often brought her into trouble, and yet amidst it all the power of Divine grace was at work in her heart, and she realised what it was to give herself to the Saviour.

She writes in her diary :—" I was very unhappy to-day, several times cross and lazy, and in meeting I was wretched. Dear Mary Hustler spoke, but I forget what she said. Sarah Backhouse addressed the meeting. During the meeting the thought entered my head: If I were to die now what would become of me? and the

answer was that I should undoubtedly go to hell. It was an awful thought. Presently the text came into my head, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' and I was happy—quite happy. I felt as if all my sins were forgiven, and that is a feeling which it is very difficult for me to attain to. I came home and did not know my hymn, which cast me down, but I hope to try to take the right path, trusting that Jesus, who has kept me hitherto, will keep me all my journey through."

The attendance of York Meeting, and the influence of earnest Friends there, convinced her of the Scriptural truth and value of their principles as a Christian Church, and ever after she was a Friend, not from birth and education merely, but from conviction. When the school was removed to the Mount, under the superintendence of Rachel Tregelles, S. E. Tregelles, who had left school, returned to visit and assist her aunt, especially during a time of illness amongst the pupils. She thus became acquainted with many of the girls; and life-long friendships were then commenced, which were blessed to her.

Though leading a very quiet life for some

years after leaving school, she was enabled by the every-day ministry of home life, and by embracing opportunities for extending loving sympathy towards some younger than herself, to show her allegiance to her Saviour. From her school-days she was a diligent reader of her Bible, often during the day taking opportunities for retirement before the Lord and prayer. She often looked back with gratitude to the training and example of her stepmother at this period, encouraging her to lend tracts and call at the houses of the colliers. The fearful ravages of intoxicating drink amongst all classes in the Derwent Valley opened her eyes to the value and need of total abstinence.

Of this period she writes in her diary, First month 16th, 1885 :—" The recollection came to me last evening of the occasion on which I first entered into peace with God through our Lord Jesus Christ. I believe I first really knew Him, to whom from a little child I had been drawn, when, on the footpath a little way from our lodge at Derwent Hill, there came to my soul, not from any special reason that I know of, light on the passage, ' He was bruised for our iniquities, the chastisement of our peace was upon Him.' I realised that I had peace, and

knew that it was because my Saviour had died for me. I am glad that I do not base my hope of acceptance with my God on the recollection of this visitation and union with Him, but on the present witness of the Spirit that I am His, through Jesus Christ my Saviour."

Her voice was first heard in ministry in York Meeting when she was about twenty-five.

For some years she resided for longer or shorter periods with her aunts at Falmouth. She writes, Falmouth, 1869:—"Oh, I do very earnestly desire that in all things I may obey the leading of the Holy Spirit. How much easier it is under a momentary strong impression of duty, and with a loving desire to obey my dear Master, to stand up and say a few words for Him, than to be in all things consecrated to His service. This is what I desire should be the case; not a word, thought, or feeling separated from my Lord." Her vocal service in Falmouth Meeting was recognised by the Monthly Meeting of West Cornwall, by which she was recorded as a Minister in 1870.

In the spring of 1871 Sarah E. Tregelles was married to J. Hingston Fox, and her home for eighteen years was at Surbiton, near Kingston-on-Thames.

In this new and somewhat enlarged sphere she was enabled to exert an influence for good. She sometimes asked herself what is meant by the *taking up of the Cross*, as the Christian's life had nothing dark or gloomy to her; and it was her delight, her meat and drink, to do her Lord's will as far as it was revealed. It was in this spirit that, beyond the faithful performance of home and social duties and those laid on her by the Church, she entered on tract-lending amongst her poorer neighbours, whilst the claims of the Church of England Temperance and Bible Societies brought her in contact with those of her own position in life.

In 1889 S. E. Fox and her husband left Surbiton, spending four months of that winter at Constantinople, Athens, Rome, and Paris, and amongst the Friends of Nimes and Congenies. She describes her pleasure, when residing at the Friends' Mission House, Stamboul, in accompanying the lady superintendent into the waiting-room for out-patients, to listen to her reading the words of Christ, in Turkish, to Mohammedan and to Christian men and women.

On returning to England they felt it right to move from place to place and reside for a

time near small meetings, or where service seemed to open.

In the spring of 1892, with the approval of her Monthly Meeting, S. E. Fox decided to visit Mountmellick Meeting and Girls' School. She was present at the General Meeting of the school and the Leinster Quarterley Meeting, taking part in the examination and also in the meetings for worship. At the last meeting she quoted the following lines :—

“ Oh, Christ, He is the fountain,
The deep sweet well of love !
The streams on earth I've tasted,
More deep I'll drink above.

“ There to an ocean fulness
His mercy doth expand ;
And glory, glory dwelleth
In Emmanuel's land.”

At this juncture the effects of illness, which had been almost latent, now assumed a serious aspect. She went to Dublin to consult a doctor, and it was whilst going a week later from Bray to get his advice that she passed away, just as she reached the Nursery Home in Dublin, unconscious, it is believed, of the approaching end.

During her last days of weakness there

seemed no anticipation of death ; but her friends needed no words to assure them that all was well, seeing that her life and her lips to the last testified that Jesus Christ was her Saviour and her hope of eternal life. In the bright sunshine of the spring morning her remains were laid in the Friends' Cemetery, near Dublin, and the remembrance of her life and death seemed to have robbed the grave of much of its gloom.

ELIZABETH FRANCE, 72 5 5 mo. 1892

Torquay. Widow of Peter France.

EDWARD FRY, *Ipswich.* 58 7 2 mo. 1892

An Elder.

ANNE GARDNER, 87 24 11 mo. 1891

Lisburn. A Minister.

SARAH GATCHELL, 84 7 5 mo. 1892

Cork.

ELIZABETH GATHERCOLE, 81 15 5 mo. 1892

Lynn.

JONATHAN GILLETT, 83 20 2 mo. 1892

Banbury.

ELIZA GILMORE, 86 26 6 mo. 1892

Belfast. Widow of Thomas Gilmore.

THOMAS GINGELL, 63 7 5 mo. 1892

Lowbridge, Calne.

JOSHUA GOSNAY, 32 24 9 mo. 1892

Liversedge, Dewsbury.

- MARY GOUNDRY, 10 1 5 mo. 1892
Chesterfield. Daughter of George M. and
 Agnes Goundry.
- JOHN T. GRACE, 64 25 12 mo. 1891
Bristol. An Elder.

John Thirnbeck Grace was the eldest son of James and Ellen Grace, and was born in Bristol on the 26th of Second month, 1827. His mother, whose maiden name was Thirnbeck, was descended from Margaret Fell, afterwards the wife of George Fox. It would not be difficult to trace in her son some characteristics due to the long and honourable Quaker descent. But he had other privileges than those that come by mere inheritance: he had Christian parents who not only shielded their children from evil, but also taught and trained them in the nurture and admonition of the Lord. He received his education without leaving the parental roof, attending at one time a superior school then existing under the name of the Bristol College.

He left school at an early age to enter business life, but he had made the best use of his opportunities, and his mind was cultivated afterwards by reading, the variety and extent of which may be gathered from the

entries in a diary, brief but regularly kept, from the time he was fourteen years old.

From his youth up he served the Lord. He used to say himself that he was helped to make a distinct religious profession by the requirements of the Young Men's Christian Association, which he joined in early life. Those of his contemporaries who associated with the family on terms of intimate acquaintance cannot remember the time when it was not perfectly clear that he was on the Lord's side. They knew and felt it, although those were not the days of much religious expression or of "confession" for its own sake. This was in part the result of the steadfastness of his faith. Steadfast it was and simple; he scarcely understood how those who had believed in Christ, and had trusted Him, could doubt. He profited, as did others of his generation in Bristol Meeting, by the ministry of Dr. Ash, and perhaps quite as much by the scriptural instruction which that faithful minister loved to give in various Bible Classes or Reading Meetings to his younger friends. John Thirbeck Grace had also the advantage of finding work ready to his hand in the Boys' First-day School. He became an ardent and capable

teacher, and was afterwards superintendent of the school. In this position he was remarkable for his personal knowledge of the scholars and for the efficiency of his discipline—probably the one qualification greatly helped the other.

In 1858 he married Elizabeth Sturge, of Bath, who made his home happy for nearly fourteen years. After this he did not attend the school, but by that time other paths of usefulness had opened before him, and he had become a valued worker in his own meeting and in other matters connected with the Society of Friends. This work was carried on with diligence and faithfulness to the end of his life, and it may be well to try at once to give some idea of the characteristics which gave it a peculiar value. He had a clear and vigorous mind and much practical ability, and he was remarkable for the thoroughness with which he carried out everything that was committed to his care. There are those who speak slightly of routine and the dry details of arrangements; his feeling was altogether different. If the details were dry he went patiently through them, experiencing it may be a certain satisfaction in bringing things into a state of orderly working. He had strong opinions. It seemed as if a sub-

ject would present itself to him in a vivid light, sometimes from a point of view especially his own; but this did not hinder him from an impartial consideration of the views of others, particularly when, as often was the case, he filled the post of Clerk or President. His grasp of the practical bearings of any subject naturally gave him much power, and caused him to be greatly missed in every department in which he had taken part. Many years ago, on his retiring (in rotation) from the Committee of Sidcot School, it is remembered by one of his colleagues how almost impossible it appeared at first that the business could be conducted without his help.

It must not be supposed, however, that his work in the Society lay only in matters of routine. He was an earnest Christian and a loyally attached Friend, and there was nothing connected with the affairs of our religious body in which he did not take a warm and living interest, or in which his influence was unfelt. He was for many years an Elder; and while faithful in rebuke where he felt it needful, was also able to sympathise, and knew how to speak a word of encouragement and cheer. He wished to be personally acquainted with all

his fellow members and the attenders of the meetings ; and this in a community of several hundred is not so very easy as might appear. He liked to pay visits to those who were least known, often walking long distances in the evening if he could not see them at other times.

The depth and tenderness of his religious feeling were strikingly manifested in the earnest prayers which from time to time he would offer in meetings for worship. Occasionally he would give a few words of loving exhortation, and there were many who could have desired to hear his voice more frequently in this way.

He took a great interest in Foreign Missions, not only Friends' Missions but those of all denominations, and would read all he could about them ; and we are told that "the large Report of the Bible Society was his novel," it was duly read all through every year. Perhaps next to the spiritual and practical interests of Friends, the subject of Temperance occupied the warmest place in his heart. He became a total abstainer while young, at a time when the practice was by no means so usual amongst Friends as it is now ; and he brought into the cause the same steady zeal, the

same thoroughness, and consequently the same influence and power. Whether it were the Western Temperance League, the Band of Hope Union, or the Friends' Local Association, or any other organisation of the kind, he would throw into the subject the warmth of his interest, the definiteness of his views, and the practical efficiency of his work; and nothing in itself irreproachable was foreign to his taste if designed to promote the Temperance cause. There were also benevolent institutions in Bristol in which he took a most useful part, especially one for the guardianship and training of young girls. He continued his connection with the Young Men's Christian Association; and although, as has been said, he ceased to be a First-day School teacher after his marriage, he always took much interest in the schools, and was an active member of the First-day School Association.

It would be falling into a too common error to represent his character as altogether faultless. He had strong views and a highly-strung nature, and was what the French call "*vif*" (which is more descriptive of what is meant than any other word); but nothing could exceed the humility with which he would acknowledge

any failure when conscious of it afterwards. A friend, who was often associated with him in various kinds of work, remembers once expressing her regret for some hasty words of her own. He wrote to thank her for the apology, adding, "which I do not deserve." After this they may have differed in opinion, but there was never need on either side of apology again.

John Thirnbeck Grace lost his beloved first wife, after a suffering illness, in the year 1872. He was left with four children, the youngest about two years old. His kind aunt, Mary Thirnbeck, who had resided with his parents when he was young, at first took charge of his household; on her death, not long afterwards, his own sister took her place and watched over his children with tender care till his marriage with Hannah Maria Pumphrey in 1879. There was truly nothing lacking in his remaining years that could aid him in his life or work; indeed, though he had many trials, some of which need not be noticed here, it may be said that he enjoyed from first to last the blessings of loving companionship and a peaceful Christian home. And those who knew him best noted in the last year or two that his character seemed to mellow; he became less

strong in his statement of opinion and was increasingly tender. He had always taken a keen interest in the events that were passing around him, and his minute and extensive acquaintance with them made him a very interesting companion. He had loved the stir of life ; now, however, he appeared to care more for a quiet summer holiday and for the beauties of nature.

It was in the year 1890 that his health, previously somewhat shaken, began visibly to fail. There had been trials connected with some of the societies in which he laboured ; and early in the following year the rather sudden loss by death of two of his colleagues in the Western Temperance League gave him a severe shock. He was not well at the time, and from this period he gradually lost ground, not regaining it with rest and change as before. He continued to attend to business, but nearly all evening engagements had to be given up. In the Ninth month a Conference of the Band of Hope Union was held in Bristol. He had taken a great interest in the arrangements, and presided at the first gathering, held at what is known as the Bethel Ship, on Seventh-day evening. He was at meeting both morning and

evening on the following First-day, and seemed bright and well. But he had a suffering night, and on attempting to rise the next morning he fainted, and for the first time serious alarm was felt. The conference had to proceed without his help or presence ; and though he rallied from this attack, and was benefited by a subsequent stay at Teignmouth, he was never again really well. He began to set his house in order, resigning the chairmanship of the Committee of the Young Men's Christian Association and other similar offices, and giving but a few hours to business daily ; but still no serious disease had been detected, and his friends were hoping for his recovery. For himself he rather dreaded the continued life of an invalid, and he remarked, on parting from a sister-in-law who had been staying with them, that if that were the prospect before him he should need much patience. During all these months he often suffered much pain, especially at night, but he seemed to forget it almost as soon as it was over, and his brightness gave others hope. His last visit to his office in the city was on the 19th of the Eleventh month, and about two weeks after, the diary, kept so long, was discontinued. It had been mostly a record of outward events

but occasionally it contained little notes of praise. One of these was on a slip of paper, dated 1883 :—" I would desire humbly to acknowledge the blessings of another year to one so unworthy of the least of the Lord's mercies. Bless the Lord, O my soul, and all that is within me, bless His holy name."

He did not come down stairs after the beginning of the Twelfth month, and continued in a suffering state; but it was not till the morning of the 23rd that fresh symptoms appeared which marked a crisis, and were considered very serious. He was told of it shortly after, and said with perfect calmness, " What a favour I have not now to make my peace with God," and he prayed earnestly that no doubt might be permitted to assail him. Hannah M. Grace says, " He liked to have his hand held, seeming to think it kept him in some way. He was reminded of the text, ' I will hold thy hand and will keep thee,' and was comforted by the words. . . . He sent messages of love to his friends, remembering the missionaries abroad amongst them." Once he remarked, " Perhaps I shall be taken on Christmas-day ! " Nothing so immediate was apprehended at the time even by his medical attendants, but so it actually

came to pass. On that day, when so many friends and families were meeting, that sorrowful parting came. After a time of much physical distress he altered his position, saying in quite a natural tone, "That is better; now I am coming back to life!" He then composed himself as if for sleep, and soon passed quietly away.

After what has been said it needs hardly to be added that his loss in a large family circle, in his own meeting, and in other and wider spheres, has been deeply felt. His kindly, cordial presence is missed by many besides those most closely connected with him, and his memory is cherished as that of a good and faithful servant of the Lord Jesus Christ, and as one who "did justly and loved mercy and walked humbly with his God."

AMELIA GRAHAM, 43 18 2 mo. 1892

Malvern Wells. Daughter of William and Elizabeth Graham.

ROBERT GRAHAM, 49 29 9 mo. 1892

Belfast.

WILLIAM GRAY, 54 15 9 mo. 1891

Lagan Brae, Moira.

THOMAS DAY GREEN, 82 2 3 mo. 1892

Saffron Walden.

ANN GREGORY,	78	27	12 mo.	1891
<i>Croydon.</i>				
THOMAS GREGORY,	73	20	12 mo.	1891
<i>Reading.</i> An Elder.				
JOHN GRIFFITHS, <i>Crewe.</i>	64	3	12 mo.	1891
PHEBE GRIMES,	89	24	1 mo.	1892
<i>Tottenham.</i> Widow of Thomas Grimes, of Cranfield.				
JANE GRIMSHAW,	78	29	10 mo.	1891
<i>Sunderland.</i> Wife of William Grimshaw.				
ELIZA GRUBB,	78	5	6 mo.	1892
<i>Cahir, Co. Tipperary.</i> Widow of Barcroft H. Grubb.				
ELLEN GUNN,	60	22	2 mo.	1892
<i>Southampton.</i> Wife of William Gunn.				
JOHN T. GWYNNE,	43	29	5 mo.	1892
<i>Bessbrook.</i>				
HANNAH HAIGH,	60	21	1 mo.	1892
<i>Holmfirth.</i> Wife of Joshua Haigh.				
JAMES HALLIDAY,	71	1	10 mo.	1892
<i>Rock View, Lurgan.</i> An Elder.				
ALBERT L. HAMMERTON,				
<i>Ashford, Kent.</i>	28	19	10 mo.	1891
ROBERT HANNAH,	70	31	8 mo.	1891
<i>Trummery, near Moira, Co. Down.</i>				
ROBERT HARDING,	74	10	8 mo.	1892
<i>Westerfield, near Ipswich.</i> A Minister.				

Robert Harding was the eldest son of Robert and Mary Harding, of Bristol, and was born 25th of Seventh month, 1818.

He was educated at Sidcot School, and retained a lively remembrance of his school days; the beautiful scenery of the Mendip Hills and the rocks and hills of Cheddar never lost their charms. After leaving school he was apprenticed to F. Clayton, of Kelvedon, and for several years was an assistant in the linen drapery business there.

In 1842 he lost his father, which caused a heavy weight of responsibility and anxiety to rest upon him; and very faithfully was the trust fulfilled, especially to his dear mother, to whom he was tenderly attached, and with whom he shared the many anxieties attendant upon the bringing up of a large family and the establishment of a drapery business in Bristol for their benefit, in which he was successful.

In 1848 he married Emily Jane Matthews, who for forty years was his faithful companion and helper in things temporal and spiritual, and to whom he was deeply attached.

In youth he was the subject of serious impressions, and often acknowledged how much he owed to the Christian care and example of

W. and S. Gundry, of Calne, with whom he spent some of his early years.

In 1849 or 1850 he removed to Braintree, where he carried on business on his own account till he relinquished it in favour of seed growing and farming at Claypits, Earls Colne, and afterwards at Great Henny, in Essex; but, owing to the delicate state of his wife's health, he had again to remove, and for nearly twenty-two years he resided at Westerfield, near Ipswich, where he was much loved and respected by all classes.

Though he had lived uprightly and consistently before men, it was at Henny, whilst engaged diligently in evening school work and cottage meetings amongst the labourers, that he realised the need of a deeper work in his own soul. There was much searching of heart and some conflict of spirit, which bore fruit in after years, by his yielding to the call of the Lord, which led him into more public ministry of that gospel which he had found of saving help to himself. He was recorded a Minister by Coggeshall Monthly Meeting in 1866.

His wife was subsequently recorded by Woodbridge Monthly Meeting, and they were often united in religious engagements in Essex

and other Quarterly Meetings, besides holding meetings in their own and neighbouring villages during the summer months. These labours were most acceptable to their friends.

It was Robert Harding's endeavour to preach Christ crucified, and to bear a faithful witness to the value of simple reliance on Him as the true guide and helper in daily life, whether in its various perplexities or in the conduct of business with his fellow men. Simple, earnest, and true, never swerving from a straightforward course, it may with truth be said of him that he was "diligent in business, fervent in spirit, serving the Lord."

Being gifted with soundness of judgment and clear business perception, he was frequently requested to act as trustee or executor, and very faithfully were such trusts fulfilled, to the great comfort of many of his friends.

Both Robert Harding and his wife were earnest advocates of total abstinence, of which they set life-long examples. They both entered warmly into many works of philanthropy, and were frequent visitors at the village school.

After a long decline his beloved wife was taken from him in the winter of 1887. Very deep was his grief at this bereavement; but he

knew that for her to depart and be with Christ was far better, and after a time he was enabled to rise above his depression and to continue some of the services which they had commenced together.

As a warm admirer of nature he liked to trace creative-wisdom as displayed in adaptations to circumstance and situation. His recent long voyage to Australia and New Zealand with a young friend was a source of unfailing interest, both as regards the Friends he visited and their abounding kindness, and the wonders revealed by travel to the observant eye; and, after his return, he shared the information gained amongst his friends and neighbours in lectures on the countries he had visited.

Renewed in health and strength, it was unexpected to himself and to his friends to find, in the summer of 1892, that he was the subject of a fatal internal disease, which caused him great suffering. This was patiently borne, as he proved that the hand which was laying him low was also supporting and sustaining him. He often kept his bed till the afternoon, when he would get up and, with feeble step, walk out amongst his flowers, with which his garden abounded; and he was often cheered by the visits of friends

from far and near. Again and again he acknowledged with thankfulness his many blessings, and how wonderfully his needs had been provided for by the faithful kindness of his young housekeeper and attendant. He said but little, beyond expressing his desire that patience might hold out, and assuring those about him that his happiness in the possession of a humble trust in his Saviour grew brighter and brighter as the end drew near. A few days before the close he quoted the words, "More than conquerors." A time of unconsciousness followed, from which his awaking was, it is assuredly believed, in the presence of the Lord.

SIMON HARKER, 68 20 2 mo. 1892

Cowgill, Dent.

MARY E. HARRINGTON, 6 19 5 mo. 1892

Nottingham. Daughter of Francis R. and Frances R. Harrington.

ESTHER HARRIS, 77 3 7 mo. 1892

Papcastle, near Cockermouth.

JOSEPH W. HARRIS, 72 24 6 mo. 1892

Derwent Bank, Broughton.

LUCY HARRISON, 63 20 2 mo. 1892

Bessbrook. Wife of George Harrison.

JOHN HARROD, 50 15 1 mo. 1892

Upton Manor, Essex.

GEORGE H. HARTAS,	73	21	12 mo.	1891
<i>Staindrop.</i>				
CATHERINE E. HARTY,	29	19	4 mo.	1892
<i>Cork.</i>				
MARY HEWITT,	75	14	5 mo.	1892
<i>Richhill.</i>				
JOSEPH HEWLETT,	83	7	12 mo.	1891
<i>Bristol.</i>				
ELIZA F. HIGGINS,	87	30	10 mo.	1891
<i>Sidcot.</i> Widow of William Higgins.				
SAMUEL E. HILL,	47	5	10 mo.	1891
<i>Inchicore, Dublin.</i>				
GEORGE J. HOBSON,	3	21	7 mo.	1892
<i>Moy, Co. Tyrone.</i> Son of George Hobson.				
SUSANNA HOBSON,	85	9	5 mo.	1892
<i>Moy.</i> Widow of William Hobson.				
JANE HODGSON,	37	6	6 mo.	1892
<i>Tatham, near Benthams.</i> Wife of William R. Hodgson.				

Jane Hodgson was the wife of William R. Hodgson, of Rantree Fold, Tatham, near Benthams, and daughter of Richard and Alice Marsden, of Mewith Head Hall, Benthams, whither she was removed in the hope of benefit to her health, and that she might be under the care of her sisters.

The language is truly applicable to her, "The,

memory of the just is blessed," as she now rests from her labours, and her redeemed spirit has, it is believed, been gladdened with the heavenly salutation, and has entered into the joy of her Lord.

She was of a very affectionate disposition, and was much beloved by her relatives and a large circle of friends, being one of a family of ten sisters and three brothers, who all, with one exception, grew up to maturity; she being the third to be removed by death.

She was of a bright and happy temperament, cheerfully entering into the enjoyments of life, and having in good measure learnt that it is well to live one day at a time, and to trust the future in the overruling good providence of God.

She had never been very strong, and her last illness was short, her sufferings at times being very severe. But death had no terrors for her; she could say from the first, "I am happy, perfectly happy;" and her heart being fixed upon the Lord, trusting in Him, she was enabled in the midst of her suffering, to express thanksgiving and praise to God, repeating with clasped hands and with her eyes fixed toward heaven, those beautiful lines:—

“ Praise God, from whom all blessings flow ;
Praise Him all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost.”

with many other sweet and heavenly expressions.

She said that if she should be taken it was God's will, and would be all for the best ; and to His will she longed cheerfully and willingly to bow, praying for patience and strength to endure unto the end ; which were mercifully granted her.

The thought of parting with her dear husband and three children was very affecting to her ; but she said that if it were the Lord's will she committed them to His care, who had been her comfort and her stay through life.

On the afternoon previous to her decease she spoke much to those who were watching around her, who felt the time to be a very precious one under a blessed and heavenly feeling of the nearness of her dear Saviour, and of His readiness to take her to Himself—a feeling not soon to be forgotten—expressing her thankfulness for all that had been done for her. She continued to grow weaker and weaker, until near midnight on the 6th of Sixth month, when she quietly breathed her last, and the feeling of

heavenly solemnity which marked the few minutes of silence after she had passed away was felt to seal the assurance that she had entered into her heavenly rest; and those present felt that they could unite in giving "thanks unto God who giveth us the victory through our Lord Jesus Christ." Well will it be with those whom she has left behind if they are in possession of the same blessed hope in Christ, which was a strength to her in life, and a sure confidence in death.

WILLIAM H. HODGSON, 9 12 3 mo. 1892

Dewsbury. Son of Charles Hodgson.

SARAH HOLLAND, 76 13 4 mo. 1892

Fulham. Wife of Thomas Holland.

ANNE HOOPER, 76 22 11 mo. 1891

Falmouth. Widow of William Hooper.

ALICE J. HOSKINS, 17 mos. 14 11 mo. 1891

Folkestone. Daughter of William and Annie E. Hoskins.

SARAH HOWARTH, 71 14 2 mo. 1892

Todmorden.

JAMES HOWELL, *Luton.* 55 20 7 mo. 1892

CATHERINE HUNT, 59 2 10 mo. 1891

Bristol.

ESTHER HUTCHINSON, 88 6 2 mo. 1892

Peckham. Wife of Jonathan Hutchinson.

ANN I'ANSON, 75 7 2 mo. 1892

Darlington. Wife of Nathan I'Anson.

MARY INCHBALD, *York.* 67 28 11 mo. 1891

A Minister.

• ELIZABETH E. JACKSON, 30 4 7 mo. 1892

Hoshangabad, India.

Elizabeth E. Jackson, eldest daughter of Benjamin and Emma Jackson, of Holloway, was born on the 28th of Sixth month, 1862. Her early life was a busy one, as the eldest of seven children. Her thoughts often went back to her early childhood, with a sense of thankfulness that her father had insisted on the daily Bible reading and their proper behaviour while he read and prayed with them.

E. E. Jackson inherited from her father a great gift for music, and he himself gave her much of her musical training, insisting on great carefulness and exactness, which stood her in good stead when she came to teach in our Indian home, and made her music such a delight and pleasure to us all. We shall never forget one First-day evening, when she joined a missionary friend in singing the *Te Deum* to us.

For some time she had belonged to the Church of England choir, and had been pupil teacher in a National School.

In an account of her life she wrote, February, 1881 :—" I entered the employment of W. G. Uglow, draper. Very thankfully can I trace the love that was marking out my path. Here I met Mr. Uglow's sister, who was a Christian, and anxious that I should know the joy of being 'in Christ.' In May of the following year I went with her to a Wesleyan Chapel, and to me came the question, ' What shall I do, then, with Jesus, which is called Christ ? ' Deep conviction of soul followed, but it was not till May 23rd that I was enabled to accept Christ's finished work and believe that He died for *me*. Then I found, in very truth, that ' if any man be in Christ he is a new creature, old things have passed away, and all things have become new.' Lodging-house visitation and open-air work opened for me, and a class of boys on Sunday evenings at All Saints' Mission Hall. It was a large class, the boys rough, and sometimes tiresome; but I thankfully believe God blessed the effort, and that there are some of them who, by His help, are striving to walk in the right path.

" During the Friends' Yearly Meeting I attended the Annual Friends' Foreign Mission Association Meeting at Devonshire House, and

was much impressed with the speech of one Friend, who spoke, with much power, on India; and from that time I felt that God called me to work for Him there.

“For some time the way seemed hedged in; but in 1886 I felt it right to apply to the Baptist Zenana Mission, through Mrs. Murrell, of C. H. Spurgeon’s Tabernacle, of which I was then a member. After answering the paper sent me, and seeing Mrs. Gurney, they thought I was not refined enough for the work. This was a great trial and disappointment, but I felt it was part of God’s training, and He had other work He wished me to do for a time, lessons to learn and experiences to pass through, which would be useful in the future. It proved to be so; and in the end of the same year I was appointed secretary of the Ebenezer Young Women’s Christian Association. We had much encouragement in the mission hall at King’s Cross; there was a membership of over seventy, and several took an active interest in the work. We had a small Rescue Band, and the members did what they could to influence for good the girls and women outside the hall, and to help at Rescue Teas and meetings. Several of these girls were led to accept Christ as their Saviour, and are now working for Him.

“ For some time I had attended Holloway Friends’ Meeting; and in January, 1889, I applied for membership, and was accepted in April. I had a class of boys in the school.”

C. D. Terrell’s visit to Holloway, where he spoke of India’s needs, revived her desire and longing to go. “ At Yearly Meeting time I was only able to attend the Friends’ Foreign Mission Association Meeting, and found that an interview with one of the Committee had been arranged for me. In the days that followed, hindrances were removed and the way so cleared that I could not but believe that God was about to fulfil His purpose, and satisfy the desire He had given me to witness for Him in India.

“ After attending the Committees I was accepted for India, to sail with the others, November 7th, 1889. Praise God that His promise to rest in the Lord and wait patiently for Him has in very truth been fulfilled; and as I go forward I know that He who has led *will* lead, and that when He putteth forth His own sheep He goeth before them, making them more than conquerors through Him that loved us.”

This was written in Tenth month, and in Eleventh month, with this earnest desire to be used of God in His work, not choosing what that

work should be, but taking hold of and helping with all her might wherever she saw an opening, she sailed for India. Her brother and one of her sisters trace their conversion to her earnest dealing with and prayers for them, so that her Christian work really began in her own home.

For two and a half years she was closely associated with Anna S. Evens in the work of the Orphanage and Schools in Hoshangabad, taking all the musical training in hand as soon as she could read the language, and from the first taking her place in the school-room to see that the work was properly done, classes changed at the appointed times, and superintending the needlework. Her former training and prompt helpfulness made her an invaluable assistant, while her musical abilities and love of fun were a constant cheer to her fellow-workers, and her loss will be deeply felt by all.

Her wish was granted, to die in the midst of her work rather than to return and suffer a lingering illness in England. The cause was not the climate, but had been coming on her for a long time. After a few days' severe illness she was called home, fully trusting in Jesus as her Saviour.

Her earthly tabernacle was laid in the

cemetery at Hoshangabad, beside a baby which she had specially cared for.

“ Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise ;
Good night,”

were some of the lines sung at her graveside.

The harvest is plenteous, but the labourers are few ; and though it must be long before the language is learnt sufficiently for anyone to take her place, there are those who are dying around who have only perhaps once heard of a Saviour's love. We trust that she, being dead, will yet speak to some, who will press forward to fill up the ranks, and will, with her, in the last day, hear the “ Well done, good and faithful servant, enter thou into the joy of thy Lord.”

MARY JACKSON, 69 18 12 mo. 1891

Darlington. Widow of Robert Jackson.

RACHEL JACKSON, 75 2 5 mo. 1892

Waterend, Loweswater. An Elder. Widow of Robert Jackson.

SARAH B. JACKSON, 84 17 8 mo. 1892

Bristol. Widow of Samuel P. Jackson.

HANNAH K. JAGGER, 71 31 12 mo. 1891

Leeds. Wife of John Jagger.

FREDERICK D. JENNINGS,

Bristol. 19 mos. 21 9 mo. 1892

Son of Frederick J. C. and Matilda A. Jennings.

JERVIS JOHNSON, 36 6 1 mo. 1892

Tullamore.

ELIZABETH B. KENWAY, 82 21 2 mo. 1892

Moseley, Birmingham. Widow of Henry Kenway.

FRANCES KING, 66 4 3 mo. 1892

Manchester. Wife of John King.

ROBERT KING, 60 28 6 mo. 1892

Belfast.

ALFRED KNIGHT, 52 29 8 mo. 1891

Newport, Isle of Wight.

STEPHEN LANGSTROTH, 70 2 1 mo. 1892

Settle.

HENRY LEAKEY, 59 27 11 mo. 1891

Bristol.

MARY J. LEATHAM, 60 24 11 mo. 1891

Misarden Park, near Cirencester. Wife of Edward A. Leatham.

SUSANNA LECKY, *Cork.* 77 24 4 mo. 1892

SARAH L. LEICESTER, 29 5 11 mo. 1891

Liverpool. Daughter of James and Sarah A. Leicester.

THOMAS LEICESTER, 84 3 2 mo. 1892

Sunderland.

HANNAH LILWALL, 72 27 4 mo. 1892
Papcastle, near Cockermouth. Widow of
Thomas Lilwall.

WILLIAM LOCKWOOD, 83 16 12 mo. 1891
Clifton, Bristol.

ANNE THOMPSON LURY, 74 15 1 mo. 1892
Southampton. Wife of Harford Lury.

“Thy day has come—not gone
Thy sun has risen—not set ;
Thy life is now beyond
The reach of death or change ;
Not ended—but begun.”

The above lines seem sweetly appropriate when speaking of the entrance into glory of the subject of this little memoir.

Anne Thompson Lury was born at Southampton in the year 1817, and was the eldest child of William Colson and Mary Westlake. At the age of twenty she assumed the responsible position of head and care-taker of her seven brothers and sisters, the family being left orphans in 1837 ; their mother had departed three years previously. The ready sympathy and ardent affections, so characteristic of A. T. Westlake, together with a high sense of responsibility, enabled her, relying on divine assistance, to

fulfil these solemn duties most lovingly and faithfully.

In early life her heart had been given to her Saviour, and thoughts expressed in her youthful journals give striking evidence of an earnest yearning after holiness and true consecration of heart.

In Fifth month, 1847, she was married to Harford Lury, of Bristol, and this happy union was permitted to continue for very nearly forty-five years. She proved at all times an unfailing help-meet to her husband, and lovingly appreciated his tender affection and constant care.

Early in her married life she sustained the great affliction of the loss of her hearing. The best medical aid was sought, but it was of no avail. The loss was somewhat mitigated by the use of a tube ; but, to a mother with young children growing up around her, it was a heavy trial. She never allowed it, however, to be a barrier between herself and her children, and would hear their infant prayers and hymns through the tube ; and never was there more implicit confidence between mother and children. At the same time, it necessitated her life being a very retired one ; and, while ever taking a warm interest in Christian work of all kinds, both in the Home and Foreign Mission fields, and very

specially in the labours of the Bible Society, which had claimed her sympathies from a child, it was her home that was her sphere of loving, faithful service, and it was eminently there that her light shone.

Throughout her life this great affliction was borne with Christian fortitude and sweet resignation to her Heavenly Father's will; indeed, simple, child-like trust was the key-note of her life, and an unwavering confidence in the perfect love of God.

In this spirit of trustful faith she met the many and varied trials of life's pathway, and it was more than once remarked by one who knew her well, "Her faith fails not."

When passing through a time of great anxiety, not long after her marriage, we find her writing in her private journal, when recording a family gathering on Christmas-day, 1847:—

"A quiet solemnity seemed to pervade the little gathering, and I doubt not, in other hearts as in my own, a feeling of thankfulness arose; and should the query be put on each revolving scene, 'Lacked ye anything?' we still might answer, 'Nothing, Lord!'" And then, with hasty glance enumerating blessings left, she speaks of the unbroken family circle:—"To think that

with all our sorrows, this *heaviest* has been withheld, and we are each and all spared to each other. Oh, our cup is still full! it seemed to my soul that I could again on this day raise another 'Ebenezer' unto the Lord, and acknowledge of a truth 'He doeth all things well,' and does even *bless His dispensations* in such a manner as to leave room only for rejoicing to that heart who can discern beyond these finite things, and know that each is given as another stimulus to press forward to those unseen joys eternal hereafter."

In striking harmony with the foregoing extract, she wrote at Christmas, 1891, to her brother, Richard Westlake, within a few weeks of her departure to glory:—"Yes, we have the greatest cause for thankfulness . . . and I am sure that we can each gratefully respond to the question, 'Lacked ye anything'? '*Nothing Lord!*' We *can* testify of His goodness, and it is sweet to do so."

To the same she enclosed the following lines, which seem still further to echo the meditation of 1847.

"IT IS WELL."

"So they said, who saw the wonders
Of Messiah's power and love;
So they sing, who see the glory,
In the Father's home above:

Ever reading in each record
Of the strangely varied past,
'All was well,' which God appointed ;
All has wrought for good at last.

“ Times are changing, days are flying,
Years are quickly past and gone,
While the wildly mingled murmur
Of life's busy hum goes on ;
Sounds of tumult, sounds of triumph,
Marriage chimes, and passing bell ;
Yet through all, one key-note sounding,
Angels' watchward—'It is well.' ”

“ And thus while our years are fleeting,
Though our joys with them are gone,
In Thy *changeless love* rejoicing,
We shall travel calmly on ;
Till at last, all sorrow over,
Each our tale of grace shall tell,
In the heavenly chorus joining,
'Lord, Thou hast done all things well.' ”

These lines bear the date Christmas, 1891.
Beautiful indeed is it, that at the opening and
at the close of her married life, chequered by
many sorrows and trials, and yet with the con-
stant under-current of that peace which flowed
as a river through all the events of life, calming
and refreshing all its experiences, there should
be the same unvarying answer to the question,

“Lacked ye anything?” “Nothing Lord!” And the same trustful acknowledgment, that “He doeth all things well.”

It may be truly said of A. T. Lury that “as a wife, a mother, and a friend, she has left a rich legacy to her family in her example.” Her ready sympathy and lively interest in the concerns of others endeared her to all with whom she came in contact. She had an ardent love for the beauties of nature, and it was a special delight to her to be by the sea-side, where, although she could not hear the sound of the breakers on the shore, she loved to watch their ceaseless motion. “Whatsoever things are lovely” found a ready response in her gentle nature.

For many years her health, never very strong, was a cause of tender solicitude to her family; and when this loving care was no longer needed, a friend wrote:—“When I remember her simple faith and dependence, and love to the Person of her Saviour, I cannot but rejoice that she is with the One who so loved her and cherished her . . . keeping her near Himself until she was translated into His blessed presence.” Another wrote:—“Such a beautiful Christian life, which all have admired who knew her, that lived above all the storms, and triumphed over

all difficulties, only growing sweeter and more lovely with every trial."

"No one who knew her could easily forget her pure chastened expression—a face that made one feel how near she lived to her Saviour," is the testimony of another.

Very gently did the close come. Throughout the previous week she had suffered from a bronchial attack, which caused grave anxiety to those around her. Her gentleness and patience under extreme weakness testified to the power of Divine grace within, and never did her habitual forgetfulness of self and touching thoughtfulness for others shine out more strikingly than in those closing days. Lovingly did those dearest to her minister to her, who had been to them as the very centre of their lives; and at about noon on the 15th of First month, she fell into a peaceful sleep, to awake in glory! What could have been a more blessed passing away for one so very weak, than to sleep here, and to awake in one of the bright Home Mansions of the Father's House! A fitting close to a beautiful life, full of unselfish love, of submission and fortitude, and of unwavering trust in her Heavenly Lord and Master. Surely it was in great loving-kindness that she was thus spared

the sorrow of conscious parting from those she so fondly loved. As a relative wrote to one of her daughters :—"It is sweet to feel that she was spared the parting, and that when the knowledge came to her that she had left you all, she was beyond all power of sorrow, and only saw what shall be for you all in the future." Thus it is in the darkest hours that some of our Father's hidden mercies shine strikingly out like stars in the night.

"He saw his child wa weary ;
The tent dismantled lay ;
And stooping down so lovingly,
He carried her away.
Away with her dear Saviour
For evermore to be,
Help us to give her thankfully,
Lord Jesus, back to Thee."

The remains were laid to rest, until the resurrection morning, in the Friends' quiet little burial ground at Southampton; and perhaps a few words from those spoken by her brother, Richard Westlake, on that touching occasion, may fittingly close this notice.

" 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.' I think I have never known

any one to whom this beautiful promise has been more abundantly fulfilled, nor one who lived more in the consciousness of this *keeping* peace. It was her trust in the Saviour that gave her the steadfast mind—the mind *stayed* upon God; and from this followed that perfect peace—‘peace—peace,’ as the original gives it—a double and perpetual peace, promised to such. So the peace of God, which passeth all understanding, kept her heart and mind through Christ Jesus. In this peace she lived, in this peace she died; and we cannot doubt that an abundant entrance has been given her into the everlasting kingdom of our Lord and Saviour Jesus Christ. Her life was one of constant and unvaried trust in her Saviour. May we, when our call comes, be found in the same spirit of simple trust, and may our last end be like hers.”

HANNAH MACHIN, 69 6 2 mo. 1892
Heaton Norris, Stockport. Widow of John Machin.

WILFRID MALCOMSON, 25 29 10 mo. 1891
Cape Town. Son of the late Samuel and Margaret Malcomson, of Belfast.

WILLIAM MALCOMSON, 79 10 1 mo. 1892
Milford Portlaw, Waterford.

JOSEPH GRAY MARRIAGE,	77	18	9 mo.	1892
<i>Reigate.</i>				
JOHN MARSH,	50	7	10 mo.	1891
<i>Holywood, Co. Down.</i>				
WILLIAM MATTHEWS,	61	31	5 mo.	1892
<i>Starbeck, near Harrogate.</i>				
SUSANNA MAYFIELD,	85	4	2 mo.	1892
<i>Earith, near St. Ives.</i>				
GEORGE MENNELL,	81	4	4 mo.	1892
<i>Clevedon.</i>				
JAMES MILLS,	73	28	12 mo.	1891
<i>Rochdale.</i>				
JOHN MILLS,	62	11	2 mo.	1892
<i>Edgeley, near Stockport.</i>				
MARTHA MILLS,	57	17	12 mo.	1891
<i>Staunton-on-Arras, near Leominster.</i> Wife of John Mills.				
MICHAEL T. MORRALL,	73	30	10 mo.	1891
<i>Matlock Bank.</i>				
MARY MORRIS,	64	30	7 mo.	1892
<i>Lynn.</i>				

Mary Morris was unexpectedly called away to join the company of the Redeemed in the higher service above, and has left behind a blessed memory for those who knew her.

She was born in the year 1826, at Massingham, in Norfolk, and was the youngest of a large

family whom their father, by assiduous labour at his trade as a carpenter, and by careful frugality, maintained in honest independence. He was to Mary the object of her warmest affection, and she often spoke in later years of his conscientious rectitude, and his faithfulness in attending the various meetings of the Primitive Methodists to whom he belonged, often in spite of difficulty and opposition.

For many years of her life Mary Morris was the attendant and housekeeper of a charitable lady in Lynn, who gradually employed her more and more in visiting the poor, and inquiring into the circumstances of those who came to her for relief. In this way her sympathies were drawn out for all who really suffered, while she learnt to exercise discernment, and to detect those who sought to impose on the charitable.

In the year 1882 a valued domestic missionary, who had laboured in Lynn for many years, was prostrated by fatal illness; and through this illness M. Morris nursed her assiduously, and as far as possible took upon herself those duties to the sick and poor for which she was now incapacitated. About this time her former mistress died, and left her a small legacy,

which when invested partly in an annuity, together with her savings, brought her a little income of about seven shillings a week. This she was well able to supplement by needlework, in which she was quick and skilful. But her heart had been so deeply touched by love to Christ and His poor afflicted children, that she devoted a large portion of her time to visiting and caring for them, always saying, "The Lord's work must come first." She did not feel free to receive remuneration for such service, believing that the words of our Lord, "Freely ye have received, freely give," were applicable to her case; and she had her reward in the warm love and esteem with which she was regarded by those she visited, many of whom were led through her to the Saviour of sinners, and found joy and peace in believing.

In the year 1885 she became a member of our Society, and ever regarded it with strong attachment. She also gave much energy and valuable help to the cause of Peace and Temperance. Her voice was often heard in our meetings, both in exhortation and prayer, and it was often remarkable, as she spoke, how near to her heart was the presence of Christ, how bright her hope of immortality!

During the summer of 1890 she believed herself called to reside at Hunstanton, in a tiny cottage by the Meeting-house, belonging to Friends, which was occupied at various times by invalids in poor circumstances. On these she waited, and to some of them her earnest Christian example and loving words were spiritually blessed. She also visited the villagers, and gathered a few of them to meet with her for worship; and she collected a class of children to whom she taught hymns and Scripture; and she showed a quite unexpected power in governing and interesting them. From that time the villagers held a warm place in her heart, and within a month of her death she went over with a Friend travelling in the Ministry, who was much struck by the depth of her concern and the power for good she had been able to exercise among them.

Mary Morris had for a long time been occasionally prostrated by illness, but was apparently in fair health up to the 20th of Seventh month, 1892, when she took cold at an out-door temperance meeting, but did not entirely keep the house till the following First-day. When, on the 27th, it became evident that she was in danger, she said, "You know I've

been long ready either for life or for death ;” and again, “For months past I’ve had such a precious sense of the love of Christ, I thought it must be for something ; I thought it might be for more work ; but now I believe my Father is going to take me home.”

She passed peacefully away on the afternoon of the 30th.

JOSEPH MORTON, 94 9 5 mo. 1892

Brittas House, Wicklow.

MARTHA ANN NAISH, 67 6 12 mo. 1891

Bristol. Widow of Arthur Naish.

ALFRED S. NASH, 27 17 2 mo. 1892

Seacombe, near Liverpool.

HENRY NEALE, 75 25 10 mo. 1891

Dublin.

WILLIAM R. NEALE, 83 11 1 mo. 1892

Highbury,

WILLIAM NEILD, 81 3 3 mo. 1892

Reading. Late of Warrington. An Elder.

ALICIA NESBITT, 73 6 1 mo. 1892

Sandycove, Dublin.

JANE NEWSOM, *Cork.* 87 14 11 mo. 1891

A Minister. Widow of Samuel Newsom.

MARTHA PALMER, 94 15 3 mo. 1892

Yatton. Widow of Walter Palmer.

JAMES PATTISON, 51 24 2 mo. 1892

Dublin.

ALFRED H. PEARSON,	28	15	8 mo.	1891
<i>Bessbrook.</i>				
SARAH PEARSON,	80	18	10 mo.	1891
<i>Richhill.</i>				
MARY PEASE,	57	3	8 mo.	1892
<i>Hutton Hall, Guisborough.</i> Wife of Sir Joseph W. Pease.				
HANNAH M. PERKINS,	54	9	11 mo.	1891
<i>Leominster.</i> Wife of Charles Perkins.				
ANTHONY PIM,	64	22	6 mo.	1892
<i>Mountmellick.</i>				
JAMES PIM,	88	29	3 mo.	1892
<i>Bray, Co. Wicklow.</i>				
JONATHAN PIM,	2	8	12 mo.	1891
<i>Mountmellick.</i> Son of Albert and Adelaide E. Pim.				
MARGARET PIM,	85	19	6 mo.	1892
<i>Bray, Co. Wicklow.</i>				
SARAH B. POLLARD,	60	15	1 mo.	1892
<i>Leeds.</i>				
SOPHIA POTTER,	81	12	1 mo.	1892
<i>Norwich.</i> Widow of Thomas Potter.				
CHARLES RANSOME,	56	18	1 mo	1892
<i>Ackworth.</i>				
CAROLINE READ,	77	23	12 mo.	1891
<i>Hitchin.</i> A Minister. Widow of William P. Read.				

CHARLES READER, 70 2 4 mo. 1892
Derby.

ELIZABETH ANN RICHARDS,
 73 5 11 mo. 1891
Daniel Street, Bath. An Elder.

ANNA RICHARDSON, 86 27 3 mo. 1892
Newcastle-on-Tyne. Widow of Henry Richardson, who died the 24th of Fourth month, 1885, aged 79.

Anna Richardson was the daughter of Samuel and Esther Atkins, of Chipping Norton, on whose piety and Christian character she delighted to dwell. Her mother was a saintly woman—one who resorted much to earnest prayer for herself and her family. She was early left a widow with young children, to struggle alone with the trials and difficulties of life.

The sweetness and beauty of the Oxfordshire home were a treasured memory with Anna Richardson, and the seeds were there sown of that philanthropy which so remarkably characterised her in after days. In some reminiscences, penned in her old age for the benefit of relatives in Canada and elsewhere, she thus refers to the days of her girlhood:—"Perhaps my *Peace* sympathies were first awakened then (the time of Napoleon's wars), for I well remember that

when there had been a great victory, the stage-coaches from London used to be adorned with laurel. One of them passed near our premises on its way to Worcester, and as we had plenty of evergreens, my father was asked for a fresh supply. But no; he did not wish to assist in giving any approval to slaughter and bloodshed. But in 1815, when the war was over, the good people of Chipping Norton were at liberty to have as many evergreens as they pleased for making wreaths and bowers in celebration of Peace.

“Another early remembrance in connection with public subjects is, that *coloured* applicants for assistance were never to be turned away from our door without a little help; ‘for, perhaps they might be slaves.’ Why did our dear mother take no sugar in her tea? Because it might be made by poor negroes who had been stolen from Africa.

“I believe it was at sixteen years of age my mind was awakened to the importance of a clearer recognition of Gospel truth and of unseen things, and by twenty-one, the study of the Holy Scriptures had become a subject of loving and very deep interest.”

In the summer of 1833, Anna Atkins was

united in marriage with Henry Richardson, of Newcastle-upon-Tyne. His attachment had existed without her knowledge since they had been scholars at Ackworth together, and henceforth their lives are so closely identified that it is difficult to separate them in any biographical sketch of Anna Richardson, and it seems the less necessary to do so as no account of her husband has hitherto appeared in the *Annual Monitor*.

In early life Henry Richardson passed through a period of spiritual doubt, and his attachment to the Society of Friends was somewhat disturbed. Divine grace and the wise counsels of his father were helpful in this time of difficulty, and he was completely re-established on the true foundation.

When brought into the wider sphere of her new home, Anna Richardson felt the restraints at that time customary in the Society of Friends to be rather out of harmony with her own conceptions of Christian liberty, and she occasionally reverted in later years to the check which was then put upon some of those ministries in which she was prepared to engage.

But, notwithstanding these early difficulties, they became closely attached and earnest members of the Society; and, though in latter life

prevented by physical disabilities from the attendance of Meetings for Discipline and larger gatherings, they accepted the offices of Overseer and Elder, and maintained a bright and helpful intercourse with their fellow-members, manifesting a warm interest in those who joined the Society from the working-classes.

Born early in the century, they journeyed with it, pondering its cosmopolitan and social problems, and for more than fifty years were not only one in affection but in unwearied diligence in the endeavour to promote the welfare of their fellow-men, and the spread of the Redeemer's kingdom at home and abroad. These labours were the fruit of a living faith in Christ; they sprang from love to their Saviour, and a desire to walk in His steps. The whole tenour of their lives bore testimony to this fact. "Of Thine own have we given Thee," was emphatically the language of their hearts. It is, therefore, with no wish to exalt those who have been taken from amongst us that this little record is attempted, but rather to testify to the grace of God which made them what they were.

The memoranda of which mention has already been made are largely composed of family history and events, but the brief extracts which

follow indicate some of the lines on which their thoughts and actions ran. Anna Richardson says :—"In 1834, I think it was, that, at the suggestion of dear Elizabeth Fry, I became a regular visitor at the Newcastle prison. It was a mournful duty, but was maintained more or less for many years. I remember it as the time when I first became a 'teetotaller,' for which there was evidently a call in such a position. There were four prison visitors; we had to go with the expressed sanction of the existing magistrates."

"I may thankfully record that we were enabled to give a helping hand in commencing the Friends' Sabbath-school at Newcastle, and my dear husband was for several years its superintendent."

H. and A. Richardson were always warm adherents of the Anti-Slavery Society. The arrival of Frederick Douglas in England in 1845, and his eloquent appeals on behalf of his suffering people and the negro race, led to an increased effort for their liberation. This brought them into communication with the foremost heroes in the strife that agitated England on that question, and entailed an amount of correspondence of which the present generation

are little aware. In conjunction with their sister, Ellen Richardson, they were instrumental in effecting the legal freedom of Frederick Douglas by purchase from his master, Hugh Auld, whom, she says, "we took care to inform that it was perfectly clear to us that neither he nor anyone else had the least moral claim to the unpaid services of their fellow-creatures." Ellen Richardson continues to correspond with F. Douglas; and, in his position of Marshal to the United States Government, he has fully borne out the early confidence his friends placed in him.

"In the summer of 1839 circumstances occurred that proved the means of opening a very interesting intercourse with Germany. A large body of well-ordered Prussian emigrants, connected with the Lutheran Church, arrived in the Tyne, on their way from Hamburg to America, and we found they were flying from religious persecution in their own country."

A. Richardson wrote to Hamburg for further particulars, and she says, "The information sent in reply was so remarkable that we decided to have it printed in a little book, and sold for the benefit of the worthy sufferers. Our brightest hopes were speedily realised, for

the little book met with an extensive sale, and liberal subscriptions also came in, and were the means of assisting another party of them to proceed to South Australia. We heard, in after years, that these emigrants proved a great blessing to that colony as gardeners and agriculturists." A correspondence lasting for thirty-eight years, with a German lady, and an interchange of visits to each other's homes, was the much-enjoyed outcome of this enterprise.

In the winter of 1845 a company of North American Indians of the Iowa tribe visited Newcastle in the course of a tour through this country. A. Richardson greatly interested herself in their welfare, both temporal and spiritual, and she gained their confidence to such a degree that an infant which died a few months afterwards, whilst they were at Dundee, was sent back to her for burial. She willingly undertook the task, placed a stone with an inscription over the little grave, setting it to face the western sun, and clipped the grass which grew upon it with tender care herself for years afterwards.

Again we quote from her memoranda:—"The summer of 1849 was a memorable one, for we joined a large party from England in

attending the Peace Congress at Paris. The French people received us with extreme kindness. Previous to this our minds had been much drawn to the importance of the Holy Scriptures being more largely circulated amongst them. After returning home the subject rested much with us, and we consulted our personal friend, the French Consul, as to the possibility of gaining access to France with that object in view. He said he felt sure it could be done, but 'Go yourselves,' he added, 'and make the distribution a personal one.'" Continuing the narrative, she says:—"It seemed best to follow his advice. The needful money was readily given by kind friends, and 2,000 copies of the New Testament of the De Sacy version were specially bound, with a suitable inscription in each for presentation."

The following spring H. and A. Richardson set out, accompanied by their cousin, Ann Richardson (now Foster) and Eliza Nichol, and they had the great satisfaction of distributing the books themselves, staying three weeks in Paris for that purpose. "There was no opposition of any kind. The Testaments were apparently gratefully received by all parties, many of them in high stations." A Mons. Roland

took them to hear the soldiers repeat a portion of St. John's Gospel in a metrical manner, by which method they learnt it easily. In after years they heard that, at the time of the Crimean War, many of the French soldiers were well acquainted with that particular Gospel. She adds, "I always look back on that visit with extreme interest."

Henry Richardson was much concerned for the welfare of the ragged children frequenting the streets, and promoted the establishment of a Boys' Ragged School. This has since been developed into an Industrial School for both boys and girls. H. and A. Richardson were also pioneers in the establishment of cheap Temperance Refreshment Rooms. In these days, when such places abound everywhere, it seems well to remember their early efforts. "The autumn of 1853," she writes, "was a solemn time, with cholera prevailing, and we watched its progress with anxiety. Our little Temperance Club Room was opened at that juncture, as we felt sure that the disease was greatly increased by the free use of strong drink. Many intelligent working men flocked to the room, and before long made the inquiry, 'Might not our wives and mothers also have a

Temperance Benefit Club ? ' This was the commencement of an effort that has continued to engage my attention for many years past. There are now similar clubs in many parts of Newcastle."

Henry Richardson may be said to have inherited a personal interest in the work of Bible distribution. The Newcastle Bible Society was organised very shortly after the parent institution, and his father, George Richardson, to whose business he succeeded, was for many years its mainstay, having the depôt on his shop premises, and voluntarily undertaking all the labours of depositary. Brought up thus in the midst of this active interest, the son imbibed the father's zeal, and as the strength of the latter failed, he took the responsible charge. Soon after his retirement from business, in 1858, the depôt was removed to a more conspicuous habitation, and there H. Richardson continued to attend regularly, making the work of the Society the business of his life. About the same time A. Richardson, who had been a district visitor for the Ladies' Branch, of which she was the Secretary, established the " Bible Women's Mission," as a new development of the same effort to spread the knowledge of the Holy

Scriptures in the homes of the working classes. This became "a subject of lively interest," which was maintained to the time of her death.

On the occasion of Chinese war vessels coming to the Tyne for guns, with some hundreds of men on board, A. Richardson availed herself of the opening to supply them with Testaments and Scripture texts in their own language, arranging also for tea parties, invitations to which they were pleased to accept. The Anti-Opium cause was also much at heart; but that of "Peace" was an ever-abiding and absorbing subject with them both. In very early days A. Richardson published a little book, called the "Olive Leaf," and kept it up for fourteen years. It met with great acceptance by the young. A periodical, entitled the *Peace Advocate*, was edited for some time by H. Richardson.

During their long and happy married life, the pages of the reminiscences tell of yearly excursions to places of beauty or interest in the British Isles, undertaken for health or pleasure; to the sea-side or the country; to mountain districts and quiet, rural hamlets; with visits to city relatives and friends. After speaking of one of these, she adds, "We seldom

went to these various lodgings without my dear husband diligently visiting the cottages around them with tracts and Gospel literature."

When, from advancing age, Anna Richardson was unable to get to meeting a second time on First-days, she much enjoyed having a class of little girls in the evening. "They belonged to respectable families living near us, and were connected with various Christian denominations. These dear children are now growing up, and, I trust, promising well for the future. Two or three of them are already school teachers. We had very happy times together."

On the second anniversary of her husband's death A. Richardson writes :—" I could not but see there was an increased failure in his strength ; still he persevered in going daily to his beloved Bible House ; he was also very careful to attend our meetings for worship, a privilege he highly prized, though unable to hear what was said. He got out of doors till within ten or twelve days of the final close. For many years I had a great dread of being left alone without him ; but He who is true and faithful mercifully sustained me. It never seems to me that he is *very* far away ; though I miss him so greatly, I cannot wish him back again. What sweet com-

munion we used to have from day to day and year to year. I often think, with solemn but sweet interest, of the well-known lines:—

“ ‘ The sands of time are sinking,
The dawn of Heaven breaks ;
The summer morn I’ve longed for,
The fair sweet morn awakes.’ ”

The six years of widowhood which were allotted to Anna Richardson were spent almost entirely in the sweet rest and contentment of her much loved home. Dear nieces came on long visits, but for the most part she preferred to be without a companion—no one could fill the vacant place—and with faithful domestics, and numerous relatives and friends living near, she was very bright-minded and uniformly cheerful. She sat busily occupied with her pen, and a large correspondence was maintained with distant members of her family, many of them on the other side of the Atlantic, and with friends and others on philanthropic matters. She kept the accounts and books connected with the benefit clubs she had established thirty years before with marked ability and success ; and the affairs of the Bible Women’s Mission, and of the Temperance Club Room, were in her own hands up to the very end.

Her life-long love of flowers was also a feature ; with them her room was always kept bright, and those who had the privilege of her acquaintance were sure of a welcome. She valued the friendship of the working-classes, and often called in their aid. She very often had some reprint to bring out of articles that struck her as appropriate to special purposes or objects, and this work she entrusted to the Industrial School of which mention has been made. She made large use of the post for scattering her tracts and papers broadcast. Her experience in organising and managing various charities caused her advice and counsel to be sought after, and her help was at all times most heartily given.

A sudden failure in the heart's action while dressing, on the morning of Seventh-day, the 12th of Third month, caused her relatives some alarm ; and though it temporarily passed off, she never completely rallied, and it was evident that the aged frame had received a check from which it could not recover. Day by day the powers of nature gradually failed. The time she had awaited with "intense interest" was at hand, and she quickly realised that the call had come. Her mental brightness was remarkable ; any

little attention was most gratefully acknowledged; but her thoughts were still for others rather than herself.

Many texts and verses learnt in childhood were repeated, and as the solemnity of the eternal world drew near, these lines were often on her lips :—

“ Our knowledge of that life is small ;
The eye of faith is dim ;
But 'tis enough that Christ knows all,
And we shall be with Him.”

It was early in the morning of First-day, the 27th, that the furthest end of “ The Valley ” was reached, and word was passed from house to house that the spirit had gently departed. A sudden storm through the night had covered the ground several inches deep in snow, and the earth was clad in a robe of spotless white.

A few days later a company of various creeds and classes gathered round the grave on a day of cloudless calm and sunshine. The birds twittered and sang ; the golden crocus opened wide in the genial warmth ; sounds of joyfulness were in the air ; and as the remains were laid beside those of the loved companion of her earthly pilgrimage, the thought of the happy

re-union of spirits seemed to triumph over that of earthly separation.

ELIZA RICHARDSON, 64 1 11 mo. 1891
Shildon. Wife of James Richardson.

FREDERICK J. RICHARDSON,
Lexden, Colchester. 29 8 5 mo. 1892
Son of Frederick Richardson.

“Calm on the bosom of thy God
Sweet spirit rest thee now.”

Early called from a career of busy usefulness, Frederick Joshua Richardson entered into rest, after only a short week's illness of influenza and pleurisy. The only son of Frederick Richardson, of Lexden, he had breathed the atmosphere of happy school-life from his earliest years, and both at home and at Bootham, York, where as pupil and teacher he spent several years, he endeared himself to many young hearts. His playful, unruffled temper, combined with good physical power for active games, attracted his school mates and fellow-workers; and as, through his Saviour's love, he became fitted to exercise a quiet Christian influence upon those about him, these secondary graces availed him much, especially with his pupils and younger friends.

But not alone to those of his own immediate circle did he seek to do good ; the poor, the weak, the erring amongst his neighbours, were objects of unwearied concern and effort, and in the cause of Temperance he took a very active part in the village and elsewhere.

He married, in 1886, Juliette M. Theobald, a union much blessed to both ; and he has left her to mourn his loss with two dear children bereft of their strongest earthly stay. As son, husband, and father, he was most devoted ; whilst at the same time he threw his energies unreservedly into the varied duties and interests of his profession, and made himself the warm personal friend of his pupils and colleagues. His kindly influence grew and deepened as he advanced in manhood, and exercised an enduring influence on the lives of many others, acknowledged in words of loving sympathy since his decease, and giving evidence that his own brief life has been in no sense lived in vain. A lowly estimate of himself and of his work characterised him always, and his dying words, "I trust in Christ," crowned the end.

He was interred after the manner of Friends in the parish churchyard, and a solemn meeting was held afterwards in the village hall, where

he had so often attended the simple services conducted by Friends on First-day evenings.

A writer in a local paper says:—"It is no exaggeration to say that the whole village of Lexden has been thrown into mourning by the sad premature death of Mr. F. J. Richardson, son of Mr. Frederick Richardson, of the well-known Boys' School at Lexden. . . .

"Mr. Richardson was, physically, a fine, manly, handsome young fellow, a vigorous athlete, and in education and manners a perfect gentleman. He was a favourite with everyone who knew him, and especially among the cottagers who dwell round about his Lexden home. He was extremely active and earnest in religious and temperance work in connection with the Society of Friends, to which he belonged, and he has been the means of reclaiming many a drunkard, in some cases after long and wearying effort. . . . The boys whom he taught were not so much his pupils as his friends. Everything that charmed them interested him; and he joined with them in their pleasures, and shared their troubles to such a degree that they loved him very dearly. The bereaved relatives have received numberless letters and messages of sympathy from persons

of all creeds, and nobody has shown a more kindly spirit than the Vicar of Lexden."

JEMIMA S. RICHARDSON, 66 19 8 mo. 1892
Great Ayton.

JOHN RICHARDSON, 17 3 5 mo. 1892
Ryton, near Newcastle-on-Tyne. Son of Augusta Ann and the late James Richardson.

JOHN RILEY, 59 12 mo. 1892
Orrell, near Liverpool.

ANN ROBINSON, 74 1 mo. 1892
Horley Land, Surrey. Wife of John Robinson.

ELEANOR ROBINSON, 65 25 8 mo. 1892
Hutton, near Guisborough. Wife of Ralph Robinson.

ALFRED ROSLING, 90 8 7 mo. 1892
Reigate.

THOMAS H. RUSSELL, 33 30 7 mo. 1892
Moate. Son of Mark G. and Mary Russell.

JOSEPH SANDERS, 84 23 12 mo. 1891
East Dulwich.

ELIZABETH SCOTT, 80 18 4 mo. 1892
Carlisle. Widow of Hudson Scott.

THOMAS SCOTT, 62 23 6 mo. 1892
Birmingham. An Elder.

JOHN SEVERS, *York.* 39 25 7 mo. 1892

ELLEN SHACKLETON,	82	24	7 mo.	1892
<i>Sutton, near Hull.</i>	Widow of Richard Shackleton, of Blackburn.			
MARY ANNE SHARPE,	53	16	4 mo.	1892
<i>Kendal.</i>	Wife of Thomas Sharpe.			
JOHN SHEPPARD,	90	18	2 mo.	1892
<i>Liscarran, Lurgan.</i>				
JOSEPH SHIELDS,	72	22	3 mo.	1892
<i>Cardiff.</i>	Formerly of Birmingham.			
AMELIA A. SIMMONS,	30	2	10 mo.	1891
<i>South Hornsey.</i>	Widow of William L. Simmons.			
LUCY SIMMONS,	59	14	1 mo.	1892
<i>Stoke Newington.</i>	Wife of Peter Simmons.			
SARAH SIMPSON,	82	13	3 mo.	1892
<i>Southport.</i>	Widow of George Simpson.			
JACOB SINTON,	60	28	3 mo.	1892
<i>Portadown.</i>				
ANN SMITH, <i>Sheffield.</i>	83	24	1 mo.	1892
Widow of Henry Smith.				
GEORGE M. SMITH,	32	6	8 mo.	1892
<i>Malton.</i>				
JOSEPH SPECIALL,	75	30	3 mo.	1892
<i>Kingston-on-Thames.</i>				
JOHN LOVELL SQUIRE,	79	21	1 mo.	1892
<i>Earith, Huntingdon.</i>				

LOVELL SQUIRE, 82 6 3 mo. 1892

Chiswick. Formerly of Falmouth. A Minister.

In issuing a brief memoir of our late dear friend, Lovell Squire, we desire to magnify that grace which enabled him during his lengthened pilgrimage to seek to know and to do the will of his dear Saviour, as evidenced by his humble Christian walk, and his efforts in many ways to promote the cause of Christ upon earth; looking to Him as his great Example, and bearing in remembrance His words to the Father when about to withdraw His visible presence from His disciples: "I have glorified Thee upon the earth; I have finished the work which Thou gavest Me to do."

He was the son of Lovell and Sarah Squire, and was born at Earith, in Huntingdonshire, on the 8th of Fifth month, 1809. In his boyhood he attended a day-school in his native village, and subsequently a boarding-school at Godmanchester, near Huntingdon.

He went to York School as a teacher in 1829, soon after John Ford's appointment as Head Master. Whilst there he gave a great impulse to, and did much to foster, the interest in the study of natural history, which shortly afterwards resulted in the formation of the

School Natural History Society, which is still in existence ; and in a recent article the Society speaks of the value of his services, and alludes to him as its oldest honorary member.

On leaving York, in 1834, he went to Ashfield, near Falmouth, as private tutor ; and soon afterwards he opened a boarding-school for the sons of Friends at Kimberley, and there are several now living who can bear testimony to the sound religious instruction he imparted to them. Whilst conscientiously discharging his duty as a teacher, he encouraged his pupils to take an interest in natural history, and in other scientific and philanthropic pursuits.

In 1836 he married Henrietta, daughter of William and Lucretia Crouch.

A friend, who was one of his earlier scholars, says :—" Lovell Squire was an admirable teacher of elementary classics and mathematics. He ground into us an exact knowledge of what he professed to teach, so that boys who went from Falmouth to higher schools were far ahead of most other lads in the accuracy of their information, though perhaps short in the extent of it. Careful and exact in all secular matters, he was no less so in our training, first as Christians, and secondly as Friends ;" and he further

adds :—" More than fifty years have passed since I left Falmouth, but I can truly say that all that was then good in me was confirmed and amplified by his care."

After relinquishing the school he was for some years engaged as a private tutor in several Friends' families, among whom was that of Robert Barclay Fox, of Falmouth.

Another Friend writes :—" Lovell Squire, settling in Falmouth when a young man, identified himself with the interests of the town, and was ever ready to employ such leisure as he could spare from his scholastic duties in the cause of science and philanthropy. He was assistant secretary of the Polytechnic Institution from 1836 to 1839, when he became honorary secretary of the Dispensary and Humane Society, devoting much time and trouble to its affairs, and only relinquishing the office when he left Falmouth temporarily in 1864. He returned in 1867, and held the post of superintendent of the Meteorological Observatory until 1882, when increasing years and infirmities compelled him to retire from active life; but he always retained a lively interest in what concerned the town of his adoption." He was also for many years one of the directors

of the Cornwall Sailors' Home, the inmates of which engaged his deep sympathy; and to show the characteristic energy with which he entered into anything, it may be mentioned that he learned Italian with the special object of being able to read the Bible to those whose language it was, in their native tongue.

For many years he conducted a class for Scripture study, which was highly valued by those who attended it. It was about the year 1860 that he began first to speak in meetings for worship; and in Fifth month, 1863, he was recorded as a Minister by his Monthly Meeting, and it was his earnest concern faithfully to occupy the gift with which his Lord and Master had entrusted him. His was truly the adornment of a meek and quiet spirit; and although he had naturally a rather hasty temper, he was, through Divine grace, enabled to subdue it.

His services within his Quarterly Meeting were highly valued, and on two occasions minutes were granted him for service beyond its limits. In 1870 he rendered valuable aid in the uniting of the two Quarterly Meetings of Devonshire and Cornwall.

In 1876 Lovell Squire published a book, entitled "Day by Day," giving a text for each

day of the year, accompanied by a few verses of his own composition, which breathe a deep religious spirit and include some of considerable beauty.

In 1883 our dear friend became a member of Westminster and Longford Monthly Meeting, having removed to the neighbourhood of Hammersmith. He was warmly welcomed by Friends of the meeting there, and his labours in various ways were highly valued. His ministry was sound and edifying, and was characterised by loving simplicity, as he preached "Christ and Him crucified" with the assurance of that hope that is full of immortality. His exhortations were largely interspersed with Scriptural illustrations, instructive to all, and not the least so to the many children who attended the meeting. It was at his suggestion that the Yearly Meeting in 1885 issued an epistle specially for children. The last meeting he attended was at the funeral of a little girl at Isleworth, in First month, 1887.

As long as his health permitted he was diligent in his attendance of meetings for worship and discipline, and often regretted his enforced absence during the last few years of his life. Up to the time of his decease he entered fully into

what was passing without as well as within the Society of Friends, which latter was always very near his heart, as was shown by a loving and affectionate message which he sent to the members of his Preparative Meeting in the Twelfth month, 1888, expressing his earnest desires for their "growth in the Truth."

Though not confined to his bed during his later days, he grew increasingly feeble, so that conversation became difficult. But through all there was no complaining; cheerful resignation seemed the covering of his spirit, with an abiding trust in that dear Saviour whose faithfulness he had so often proved.

Milton describes those dying of old age as being:—"With ease gathered, not harshly plucked;" and so from day to day the strength of our dear friend faded away, whilst his mind continued clear to the last. On the day of his death his attendants especially noticed his appearance, which they described as heavenly. The family reading on that day took place earlier than usual, and was from a Psalm chosen by himself. Soon afterwards there was a stillness, and it was seen that the summons to "come up higher" and join the loved ones gone before had been sent at a moment when quite unexpected by those around him.

Lovell Squire died at his residence, Chiswick, the 6th of the Third month, 1892, in his 83rd year, and was interred at the Friends' Burial Ground, at Isleworth, on the 11th.

The following stanzas are taken from *Day by Day* :—

“ To those who seek, O Lord,
 Thy purpose to fulfil,
 And strive by prayer, in full accord
 With all Thy holy will,
 Meekly to run their Christian race,—
 To these Thou givest grace for grace.

“ O Grace Divine ! no tongue
 In Eden's happy bower,
 Hath all the mighty fulness sung
 Of Thine availing power,
 By faith in Christ from sin to save,
 And give the victory o'er the grave.”

GULIELMA STEPHENS, 55 14 8 mo. 1892
Bridport.

EMILY STURGE, 45 3 6 mo. 1892
Bristol.

JOHN J. SUTTON, 67 25 12 mo. 1891
Houghton, near Carlisle. An Elder.

GEORGE SWAIN, 72 26 1 mo. 1892
Trumera, Co. Antrim.

SUSANNA TATHAM, 94 30 1 mo. 1892
Settle. An Elder. Widow of John Tatham.

JOHN TAW, <i>Reading.</i>	85	3	1 mo.	1892
MARY TAYLOR, <i>Preston.</i>	61	17	1 mo.	1892
GEORGE TERRY, <i>Folkestone.</i>	35	27	7 mo.	1891
SUSANNAH TERRY, <i>Folkestone.</i>	68	23	9 mo.	1891
SIMON THISTLETHWAITE, <i>Hawes.</i>	80	2	2 mo.	1892
SARAH THOMAS, <i>Bristol.</i> Wife of Samuel Thomas.	66	4	9 mo.	1892
ALFRED THOMPSON, <i>Rawdon.</i>	73	8	3 mo.	1892
GEORGE THOMPSON, <i>Manchester.</i>	69	30	8 mo.	1892
HANNAH THOMPSON, <i>Ashby Hall, near Lowestoft.</i> A Minister. Wife of Josiah Thompson.	71	30	4 mo.	1892

“ O not for her the florist’s art,
 The mocking weeds of woe ;
 Dear memories in each mourner’s heart
 Like Heaven’s white lilies blow.”

Such are the feelings that fill our minds as we recall the life of our beloved friend, and it seems difficult to realise that we shall no more see her familiar form, and that the voice which has so often spoken words of tender and loving sympathy is for ever hushed.

Especially is this felt by those who are in the younger walks of life, on whose behalf our dear friend often felt an exercise of spirit, that each might be faithful to the Heavenly vision and the leadings of Divine truth; and of her it may be truly said, "She being dead yet speaketh."

Having always a very humble opinion of herself, she would naturally have shrunk from much publicity, yet by the grace of God she was enabled to lead so consistent a life, and so to press after those enduring riches which fade not away, that it has been thought a few particulars may prove both interesting and instructive to those who cherish her memory and desire to keep it green, as well as to others who may not have had the same opportunities of an intimate acquaintance.

Hannah Thompson was the eldest daughter of Thomas and Hannah Brockbank, and was born at Stanwix, near Carlisle, in 1821. She was educated at Wigton School. Soon after leaving school a brother, to whom she was much attached, was removed by death, which proved a deep trial to her young and sensitive mind, and his removal left a blank which nothing of earth could fill. Yet this deep sorrow was the

means of drawing her nearer to her Heavenly Father ; for, though so young, she was in the habit of withdrawing from the busy family circle, to commune with her Lord in retirement and prayer.

She was united in marriage to Josiah Thompson, of Morland, where they resided for some little time. They afterwards removed into Cumberland, where the principal part of their married life was spent. Wherever they lived H. Thompson soon became known to her neighbours as a kind and sympathising friend ; and often has her loving spirit been drawn into exercise on their behalf, earnestly desiring their best welfare. She frequently visited them in their own homes, especially the invalids or those under bereavement or passing through other sorrows, and to these her visits were very sweet and refreshing.

J. and H. Thompson had two sons and two daughters. The latter did not survive their girlhood ; one died at school, and the other soon after leaving. This was naturally a heavy trial for their parents, and H. Thompson sometimes referred to their death very feelingly, yet was comforted in the belief that all things work together for good to them that love the Lord :

yet their helpful companionship in later years must have been much missed.

In 1871 J. and H. Thompson removed within the limits of Pardshaw Monthly Meeting, where H. Thompson was much appreciated. She was a most diligent attender of meetings for worship, arranging her household duties so as not to allow them to interfere with what she felt to be her duty and privilege both as to First-day and Mid-week Meetings. Previous to her removal to Pardshaw she had occasionally spoken in meetings, and, in 1877, she was recorded a Minister by her Monthly Meeting. Her addresses were generally brief, but often very tendering and heart-searching, bearing evidence of an anointed messenger.

“ O sweet calm face, which seemed to wear
The look of sin forgiven ;
O voice of prayer, which seemed to bear
Our own needs up to Heaven.”

She sometimes used to say that hers was a very small gift, and she believed much would not be required of her in that line of service. Yet many have felt that she was entrusted with the precious gift of a ministering Elder. She was one who felt what a very solemn thing it is to enter on the work of the ministry, remark-

ing what need there was to be careful to mind the leadings of the Holy Spirit, what great watchfulness was required to know the voice of the true Shepherd from the voice of the stranger, to discern between "that which serveth God and that which serveth Him not," so that all that is of self may be laid low, and the Lord alone exalted.

The inwardness of her spirit, and her earnest desire to be found faithful in her day and generation to the openings of Divine love, may perhaps be best gathered from a few extracts from her letters.

Referring to the visit of some ministers to their meeting in Sixth month, 1879, she says:—"I often wish that the labours thus bestowed upon us may not be in vain. I am often reminded that where much is given much will be required.

"I desire that poverty of spirit may be among the things that are working for our good; for the first of the blessings pronounced by our Saviour on the Mount was a blessing on this—'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.'

"*Third month, 1886.*—I have been much interested in reading 'Salvation from sin by

Christ alone,' a sermon by William Penn; it does seem to be in accordance with truth, so far as I am able to judge.

“*Third month, 1887.*—How many exhortations have we in the New Testament respecting love—‘Love as brethren, be pitiful, be courteous,’ &c. Love is also spoken of as ‘the fulfilling of the law,’ the first mentioned as ‘the fruit of the Spirit.’ I often think how solemn are the words, ‘If any man have not the spirit of Christ he is none of His.’ Surely the spirit of the blessed Saviour was that of long-suffering, forbearing, forgiving love. ‘When He was reviled He reviled not again; when he suffered He threatened not.’ When we remember these things we may well feel how far short we are. Yet let us also remember some of those precious promises left upon record for our help and encouragement—‘The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.’ ‘He knoweth our frame, He remembereth that we are dust’—with many more.”

In 1887 J. and H. Thompson, along with their two sons, removed southwards to a farm near Hoxon, in Suffolk, and their loss from Cumberland was much felt. Although sur-

rounded in her new home by strangers, yet there, as in other places, H. Thompson soon found a useful place amongst her neighbours, and took great interest in the cottagers on the farm, often visiting them in their homes. A meeting was also held on First-day evenings, which they were invited to attend, and many availed themselves of the privilege.

Writing to a friend in reference to this, she says:—"It is kind of thee to take such an interest in our little meeting. I do very much desire it may be a little help to some, but feel myself to be very poor, unprofitable, and unworthy, but am often reminded of that short prayer of David's, 'Let not man prevail.'"

A portion of the time in these gatherings was frequently occupied in reading some instructive passages from Friends' writings, an interesting tract, or a portion of Scripture; and, during the time of silent waiting, H. Thompson was not unfrequently led into an exercise of spirit on behalf of those assembled, and was drawn out very lovingly in exhortation or prayer. It was also her frequent practice when entertaining young friends in her hospitable home, to endeavour to improve the opportunities by some instructive reading, or to elevate the social

conversation by the recital, always in a very interesting way, of what she had read in the biographies of Friends, or others.

Having removed to Ashby Hall, near Lowestoft, in the autumn of 1891, a severe attack of illness followed. Prior to this she had often spoken with thankfulness of the good health with which she had through life been favoured. She recovered, however, and resumed her usual occupations, and was able to attend Yarmouth Meeting during the summer. In the spring of 1892 she had an attack of influenza, which brought on her final illness. As she became aware that the rapidly increasing weakness precluded all hope of recovery, she was sustained in peaceful resignation to the will of her Heavenly Father, and passed away very peacefully and quietly on the 30th of Fourth month, 1892.

In her removal from amongst us we feel we have lost a kind and sympathising friend, a wise and judicious counsellor, whose chief characteristics were humility, meekness, and love.

Those who were familiar with her face and features, refined and spiritualised by the continued baptisms of the Holy Spirit, have felt their own spiritual life strengthened as they caught some reflex of the spirit within her.

Surely the lives of those who submit themselves to the Spirit of Christ their Lord, who by a patient continuance in well-doing seek for immortality and eternal life, have a part in the reformation of the world.

“The dear Lord’s best interpreters
Are humble human souls ;
The Gospel of a life like her’s
Is more than books and scrolls.

“From scheme and creed the light goes out ;
The saintly face survives.
The blessed Master none can doubt,
Revealed in human lives.”

JOSIAH THOMPSON, 76 27 1 mo. 1892
Birkdale, Southport. An Elder.

Whilst probably few would have shrunk more sensitively than Josiah Thompson from a public reference to the value of his Christian character and influence, we feel that it would scarcely be fitting to record his decease without a brief reference to the high appreciation in which he was held by the Friends of his own meetings, by a wide range of personal acquaintances, and by numerous business connections both in this country and in America.

Born at Rawdon, in 1815, he was educated partly at York School, whence he returned with

a strong sense of the love of God to his soul, and a conscientious desire to live according to His will—a desire which was much strengthened by the labours of various Friends visiting Rawdon on religious service.

From early manhood he was distinguished by a beautiful combination of bright, genial, social qualities, with a deep sense of the duties and responsibilities of the Christian life; and the healthful balance he maintained between these gave him great personal influence with men of many types. In his native village he was, as a young man, looked up to as the ever-ready counsellor of the working-men, most of whom unquestioningly regarded his opinion in matters of principle as final. He was there held in high esteem by all classes for his probity, high conscientiousness, and what they termed his “seriousness”; and his removal from the village some years after his marriage was felt to be almost a public calamity.

He entered on business life at an early age, and applied himself with strenuous effort to the cultivation of habits of method, order, and precision, in all the affairs of life; and these endowments characterised him throughout a long and active career.

For many years he was the principal in a firm of shippers in Liverpool, the business of which occupied him very closely, but was rarely allowed to interfere with what he regarded as of infinitely greater importance—his Christian duty to his fellows and his opportunities of private devotion. He was keenly alive to his responsibilities towards all people in his employment, and sought to promote their best welfare in thoughtful ways, which often proved beneficial to the recipients of his counsel, and led to the manifestation, in appreciative acts of kindness to him, of their grateful sense of his honest and straightforward service on their behalf.

Success in business he received as of Divine favour; and it was noticeable throughout this period of his life, that his gentleness and his humble view of himself rather increased than diminished. He was studiously careful to keep in remembrance the truth that, "Except the Lord build the house, they labour in vain that build it." But trial came—first, in the loss of a beloved son, grown to manhood, and become like a right hand to him; then in sudden commercial reverses. All these, also, he received as from the hand of his Heavenly Father.

“ It was Thy will, my Father,
That laid Thy servant low ;
It was Thy hand, my Father,
That dealt the chastening blow.”

Not a murmur was ever known to escape from his lips ; on the contrary, he sought earnestly that no whit of the discipline, designed in these dispensations for his spiritual welfare and that of his family, might fail to reach its mark. His Christian resignation, and the evidence of a peaceful spirit, which he rarely failed to exhibit under these severe trials, were very instructive to his friends.

To the end of life he was scrupulous in his allegiance to the Church arrangements of the Society of Friends, and ever ready to sacrifice social and business convenience to the support of them, regarding them as having been wisely devised, under Divine guidance, for the promotion of spiritual growth and edification.

Though characterised by much distrust of himself as a guide to others, he was very true to what he deemed his duty to members of his own religious community ; sympathetically, and with striking kindness, warning unwary youth as an elder brother, or encouraging the faltering steps of those who were burdened with discouragement.

ment; and bringing to older members kindly words of comfort, and the cheering influence of his Christian love; while the warm hand-clasp with which he greeted his friends will long be remembered by those who had the privilege of meeting with him.

He cherished, as a part of his own religion, a broad Christian sympathy with, and charity towards members of other religious denominations, and his heart went out to all who loved the Saviour, who was "precious" to himself; but every year of his life his attachment to the plain and simple declaration of Gospel truth of his own branch of the Church, and its reliance upon the direct influence of the Holy Spirit, deepened into ever closer love.

Although his voice was but very occasionally heard in public ministry, his life was felt to bear one continuous testimony to the efficacy of Divine grace upon the watchful, willing spirit, and suggested to the thoughtful ample lessons of encouragement to seek the realisation, in their own experience, of Christ-like lives.

During the last two years his health and powers failed rapidly, though he experienced little suffering of any kind. Full of peace, and abounding in gratitude to those who were

around him in his declining strength, and to the Heavenly Father who had never failed him in all the vicissitudes of life, he passed away as one falling into a natural sleep.

MARY E. THOMPSON, 44 9 11 mo. 1891

Dumfries. Wife of James S. Thompson.

JOSEPH THORP, *Hull.* 16 23 7 mo. 1892

Son of James and Anna Maria Thorp.

MARGARET THORP, 66 11 2 mo. 1892

Rusholme, Manchester. Wife of John G. Thorp.

SARAH J. TINSLEY, 46 11 2 mo. 1892

Brighton. Widow of Thomas T. Tinsley.

ELIZABETH TINSLEY, 49 17 3 mo. 1892

Saltburn. Wife of Charles Tinsley.

SAMUEL TOLERTON, 34 4 10 mo. 1891

Stangmon, Co. Tyrone.

GEORGE J. TOWNSEND, 59 2 2 mo. 1892

Clerkenwell.

LYDIA TREGELLES, 91 7 11 mo. 1891

Falmouth. An Elder.

Lydia Tregelles, born at Falmouth, in 1800, was a daughter of Samuel and Rebecca Tregelles, and was for more than four years the last survivor of their large family, sixteen of whom attended the funeral of their beloved and exemplary mother in the year 1811. The pages of

“Piety Promoted,” or of the *Annual Monitor* contain accounts of ten of that family, who, by redeeming grace, were made meet for an inheritance in that “city, which hath foundations, whose builder and maker is God.” Of the names not thus recorded there can, with equally full assurance, be used the words that these having “all died in faith,” their names “are written in heaven.”

L. Tregelles lived to such an advanced age that but few, if any, contemporaries now remain to tell us of her early days; but we know that the cutting off in rapid succession of many brothers and sisters in the prime of life must have had a chastening effect on the survivors. She was never robust, having been very delicate when young; whilst, at other periods of her life, she had to pass through times of much feebleness, in which she felt mercifully helped. In reference to this, she wrote :—“*Twelfth month, 30th, 1862.*—Some little ability has been given to me to feel that the Lord is nigh to those that love Him; and oh, though feeble my love, my refuge is alone in Christ, and thither I often retreat as to a strong tower. The infirmities with which I am compassed and laden melt in the felt presence of Jesus, and I can

often rejoice in the promise, 'I will never leave thee, nor forsake thee.' " And some years later, after a time of bodily weakness, she says :—
" How blessed has been the experience of fearing *no* evil. His promises do most mercifully reassure me when temptations to be *careful* threaten to intrude on my naturally anxious mind. It is indeed a blessed thing to believe the promises of Jesus, to believe in His suffering.

" ' Nothing in my hand I bring ;
Simply to thy cross I cling ; '

and

" ' Thou art able, Thou art willing ; '

seem to be my plea for help."

She delighted to help others ; and the able services which she often rendered to relations and friends were especially valued by them in times of illness ; as was her true sympathy in any sorrow which rested on them. In 1871, after tenderly watching over the last days of a darling little niece, she made the memorandum,—" Oh ! what cause have I for thankfulness that I was led here at this time, though I saw not the hand that guided. It is indeed a great mercy and honour to be used in any way."

She bore the poor much on her heart, and many of these were cheered and helped by her

self-denying and practical kindnesses, which she felt it a privilege to bestow.

In 1874 the death of her much loved sister Rachel left her deeply stricken, not only in being deprived of her companionship, but because they were bound by more than ordinary affection, and she had depended on her as a wise counsellor. Notwithstanding this, she would often refer to her great loss as “a fresh cause to lean upon the Lord.”

Some of those who have been asked to contribute to this short sketch of Lydia Tregelles, as really knowing her best, and therefore loving her most, feel that if they fully expressed their estimation of her character, others, who had not known as much of her inmost heart and feelings as they were privileged to do, might consider it overdrawn; whilst many passages in her private journal bear, like the following one, the sense of her own need:—“*Twelfth month 31st, 1859.*—And now I say farewell to the old year. How I have to thank the past for all the disclosures it has made of the Lord’s goodness, both in providence and grace, and in His strength, which is boundless; and in reverence I ask, I desire, to meet the new year with more of love, with more of faith, and with more of

patience, and with a more simple reliance on my gracious God and Saviour, the Holy Spirit helping me thereto."

L. Tregelles was a woman of cultivated tastes, and had intense enjoyment all through her life in the works of the Creator and the wonders of science, which found expression in thanksgiving that so much was revealed to us, and "such wonderful beauty in nature given us in which to participate as we journey on to the perfect Home." She was keen in her perceptions; and, if at times she seemed to some too earnest to share in all that came under her notice, it arose from her very large-hearted and unfailing sympathy in every experience of life, and her ability to enter into the joys and sorrows of others as though they were her own.

She rejoiced to number, as belonging to the Church of Christ, all those who loved their Lord in sincerity, and she had wide tolerance for any weakness in her fellow-pilgrims, and a very humble estimate of herself, often dwelling with deep thankfulness upon the exceeding mercy which permitted "one so very unworthy to trust and not be afraid." She frequently alluded to the "great and precious promises," saying, "What should we do without them?"

Her Bible and the comfort she had in prayer were her strongholds; and, as her formerly very good memory slowly lost some of its power, it was striking to observe that there was never any lack of response, or inability to enter into spiritual things. She was earnest in supplication at the throne of grace, not only for those who were very dear to her, but for any who she especially desired might know and serve their Lord—a service which she had proved to be so blessed; and near the end of her very advanced life she acknowledged with thankfulness, “He owns me as a child;” adding, “if so owned, how much supplied!”

As she gradually had to withdraw from active participation in life, and was generally confined to her couch, she much prized and gratefully appreciated friendships which were faithfully maintained to the end; and her brightness often made it difficult for those much younger than herself to realise her great age. Amongst her many causes for thankfulness, she emphatically included the kind attentions of two devoted servants, whose service she felt was of no ordinary character. They had largely partaken of the influence of her Christian spirit; and, when increased weakness set in, they seemed helped to

hand to their much-loved mistress just the words of comfort or praise most suited to her need.

The last week which L. Tregelles spent on earth was one of extreme weakness; and those who watched beside her could but feel thankful when the summons came to her, feeling assured that through that grace which had been her comfort and strength during a very long life, she was permitted to have an abundant entrance into the joy of her Lord.

PRISCILLA TRIGGS, 64 26 1 mo. 1892

Chiswick. Wife of James Triggs.

ANNA TUCKETT, 90 12 3 mo. 1892

Frenchay. An Elder. Widow of Philip Debell Tuckett.

“Blessed are the pure in heart for they shall see God,” are words which expressed the thoughts of many, respecting our dear friend, when her long life came to a close. It had not been marked by many incidents, nor, it is believed, by such spiritual experiences as are often recorded by those who are called to conspicuous religious service; but her watchful, humble Christian walk was an influence for good; and in the desire that this should not cease with her life on earth it seems fitting that a brief record of it should have a place in these pages.

She was the younger daughter of Samuel and Grizzell Edmonds, of High Wycombe, and was married in 1832 to Philip D. Tuckett, of Frenchay, near Bristol. From that time her life was passed in her pleasant home in that village, where the daily duties of life in its various relations were performed by her in a spirit of loving obedience to Him whom she had desired to serve from her youth. The words in which the Apostle Paul sets forth the beautiful developments of love aptly describe her Christian character. Most truly was she "not easily provoked," thought "no evil," rejoiced "not in iniquity," but rejoiced "in the truth." It is not only that an impatient or unkind word is not remembered on her lips, but if anything in disparagement of another was said in her presence, it evidently found no place in her loving and trusting heart.

She was warmly attached to our religious Society, and felt the attendance of its larger and smaller meetings a great privilege. She seldom took any vocal part in them, but the devoutness of her spirit was a conscious influence.

Under a calm exterior her affections were intense, and this made her patience and sub-

mission in anxiety and bereavement the more exemplary. In 1845 she went through a long period of intense solicitude, during the dangerous and protracted illness of her beloved husband, whom she nursed with unceasing devotion.

In 1861, the death of her younger son, a fine young man just entering life, was a deep sorrow to his parents, but they were comforted by the belief that their many prayers on his account had been graciously answered, and a real work of grace effected in his heart before he was removed from their sight.*

In 1872 she lost her beloved husband, and the solitude of her house would have been great had it not been cheered by frequent intercourse with her only remaining son, and his wife and children, who were all the objects of her tenderest love.

Her last years were spent in complete seclusion, in consequence of the prostration of her bodily and mental powers ; but she appears to have been mercifully spared much suffering, and was affectionately and tenderly cared for, till at length her gentle spirit passed peacefully away.

See notice in the *Annual Monitor* for 1862.

- GULIELMA M. TYLOR, 68 6 12 mo. 1891
Brighton. Wife of Charles Tylor. An Elder.
- RACHEL TYLOR, 60 2 6 mo. 1892
Stamford Hill, London. Wife of John B. Tylor.
- MARGARET VAUGHAN, 71 1 2 mo. 1892
Lisburn. Wife of W. J. Vaughan.
- WILLIAM F. WAISTELL, 46 12 12 mo. 1891
Darlington.
- MARGARET WALTON, 61 15 12 mo. 1891
Stockton-on-Tees. Wife of Moses Walton.
- ELIZABETH WARDELL, 65 12 12 mo. 1891
Donnybrook, Dublin. Wife of William Wardell.
- JOHN H. WARDLE, 24 11 8 mo. 1892
Ulverston.
- ELIZABETH WARNER, 69 7 3 mo. 1892
Wellinborough.
- MARY WARNER, 80 30 3 mo. 1892
Ratcliff. Widow of Anchor S. Warner.
- PHEBE WATKINS, 42 6 1 mo. 1892
West Kirby, Birkenhead. Wife of William A. Watkins.
- MARY C. WATSON, 77 4 11 mo. 1891
Allonby, near Maryport. Widow of William Watson.

ADA SARAH WATTS,	33	11	1 mo.	1892
<i>Kingsland, London.</i> Daughter of John B. and Elizabeth Watts.				
THOMAS WESTLAKE,	65	23	1 mo.	1892
<i>Oaklands, Fordingbridge.</i> A Minister.				
MARY WHITFIELD,	86	1	9 mo.	1892
<i>Uddington, near Glasgow.</i> Widow of Edward Whitfield.				
THOMAS WIGHAM,	49	25	12 mo.	1891
<i>Low Mills, Coanwood.</i>				
HANNAH M. WILLETT,	35	30	4 mo.	1892
<i>Cheltenham.</i> Daughter of Maria and the late Joseph Willett.				
CATHERINE WILLIAMS,	92	18	4 mo.	1892
<i>Bath.</i>				
HENRY WILLIAMS,	82	15	12 mo.	1891
<i>Clontarf, Dublin.</i>				
JANE WILLIAMSON,	71	8	2 mo.	1892
<i>New Mills, near Low Leighton.</i> Widow of John Williamson.				
THOMAS WILLIS,	67	12	9 mo.	1892
<i>Carperby, Wensleydale.</i> A Minister.				

“A mourning village moved along.”

So wrote a Friend, who on the 15th of Ninth month formed one of the sad procession which followed the remains of Thomas Willis to their last resting-place, by the Friends' Meeting-house

at Carperby, a little village within a mile of the three romantic and beautiful waterfalls, known as Aysgarth Force, in Wensleydale. And heart-felt was the mourning of many of the villagers, who knew that in losing him they had lost a true friend, to whom they had often betaken themselves in trouble and in difficulty, whose opinion and advice they had found it very safe to accept and follow, who had interested himself in their welfare and that of their children, and who had lived amongst them a life of practical every-day Christianity. And it was not the dwellers in Carperby only; but from villages and little market towns up and down the Dale; from the two small meetings of Friends a few miles distant, and from many an isolated farmstead, came those who wished to pay a last token of respect for one whom they had so highly esteemed, and who they had hoped would live to a ripe old age, as so many of his kindred had done.

And truly in the removal of Thomas Willis from his sphere of so much usefulness, some, who had come from more distant homes than his fellow-dalesmen, felt, with them, that they were confronted with one of those mysteries of Divine providence, under which it is only in the

power of the faith that believes without asking to see, that they could still say, "He hath done *all* things well." And the question would force itself into the mind, "How can the village, and especially how can the three little Friends' meetings in the Dale, get along without him?" But it was the grace of God that sufficed for him; and that grace will still be sufficient for those left behind, as their hope and trust are set upon Him.

Thomas Willis was the only son of Thomas and Margaret Willis, of Carperby, where he was born on the 6th of Sixth month, 1825. His education was somewhat limited, as he never attended any but village schools; but he very early acquired a great love for reading, which he turned to such good account that none who knew him only in later life would have supposed that his educational advantages had been so very small. His father, of whom an account appears in the *Annual Monitor* for 1888, was very much attached to his boy, and, perhaps unwisely, allowed his fondness to set aside his better judgment, and to induce him to keep his son at home instead of sending him to boarding-school. This attachment was mutual and was life-long; and the father, who lived to the advanced age of

ninety-six, was most lovingly cared for and watched over by the son and his family during his declining years.

Both father and son were very successful farmers and graziers, and acquired a wide reputation as breeders of shorthorn cattle, so much so that purchasers came to them from all parts of Great Britain and from distant lands. They succeeded in winning many high-class prizes for the excellence of their exhibits at the leading agricultural shows. During the last few years especially, T. Willis took much interest in the endeavour to secure the purity of a valuable breed of Wensleydale sheep. At the first establishment of County Councils he was elected as a member of that representing North-east Yorkshire, and retained this appointment till his death.

Business often took T. Willis to markets more or less remote from his native village. On one occasion, when quite a young man, he had sold some cattle in the market at Darlington, and having an hour to spare, found that he could attend the Friends' meeting, then just gathering. He was an entire stranger to the Friends there, and after the meeting was over was making his way back to business when he

heard a hasty step behind, and as he turned round a hand was laid on his shoulder, and a kindly voice said, "I think thou art a stranger here;" and, on learning who T. Willis was and whence he came, Joseph Pease—for it was he—invited him to dinner; and though T. Willis could not then accept his kindness, it was the commencement of a life-long friendship which he most highly valued.

Thomas Willis very early identified himself with the Temperance movement, of which he was an earnest advocate ever afterwards, both as a public speaker and by encouraging the work of Bands of Hope and Temperance Societies in his own and neighbouring villages.

He was often heard to speak of his childhood's experience of the strivings of the Holy Spirit in his heart, reproving him for sin, and drawing him to his Heavenly Father. But it appears from pencil memoranda found amongst his papers that it was about the year 1860, and soon after the death of a little niece in early childhood, that religious conviction took more decided hold of his heart. He writes:—" *Ninth month, 1860.*—Ever since the removal, by death, of my dear little niece, Mary M. Armitage, I have felt that it was intended as a sort

of warning call to me to go on to a higher state of Christian experience. I fear that previous to this I have been too much like many in this world, endeavouring to serve two masters—the Saviour and the world. This I find of a truth yields no abiding satisfaction, but is attended by heaviness and poverty of spirit. O do Thou enable me, gracious Lord, to devote all my life to Thy service. Suffer not the world, I beseech Thee, ever again to allure me with its gaudy entanglements, but enable me, I entreat Thee, by Thy Holy Spirit, to follow my Saviour whithersoever He may be pleased to lead me, until His work of regeneration be perfected in my soul.”

His prayer was heard and answered, and it was not long before, under the constraining love of Christ, he felt himself called to be a messenger for his Lord of the glad tidings of the Gospel; and in his own small meeting at Aysgarth, afterwards removed to Carperby, and in the yet smaller gathering at Bainbridge, and of later years at the re-opened meeting at Hawes, his voice was often heard in earnest reverent prayer, and testifying of the redeeming love of God in the Lord Jesus Christ. Deep reverence, and an evident sense of the solemnity yet blessedness of

the service, marked his utterances as a minister. He was very faithful in the attendance of meetings. Sometimes these were very small. A Friend remarked that they two were not unfrequently the only ones present at the week-day meeting; yet that the comfort and help that came with his earnest prayers on such occasions can never be forgotten, and are now greatly missed.

T. Willis became increasingly attached to the Society of Friends and its distinctive views of Christian truth as he advanced in years, and grieved much over anything which seemed to him to threaten the setting aside of any of its fundamental principles. He was a diligent and much interested reader of early Friends' biography and history, and often expressed his desire that young Friends might become familiar with these records, as a valuable means of their instruction and establishment in the truth of the profession in which they are being brought up.

Thomas Willis had long enjoyed the blessing of good health, and his friends and neighbours had entertained no thought concerning him, but that he would live to a good old age, as his father had so eminently done. But

serious warnings came to him two or three years before his death ; and later on he found it needful to submit himself twice over to surgical skill. His recovery after the first occasion seemed so rapid and thorough as to astonish the medical men, who, with himself and his family, began to hope that it would be complete. But the insidious disease returned too seriously to be contended with, and he and his friends knew that his days were numbered. Weeks and months of severe suffering were allotted to him, sorely testing his faith and patience, as well as the power of endurance of his beloved wife, who nursed him most faithfully and perseveringly through the months of distressing illness. But he knew in whom he had believed, and in humble but assured confidence he laid his burden on the Lord, and was very graciously sustained to the end. To a friend who had written to inquire how it was with him, he wrote :—" I have no rapture, but I have perfect peace." And this was granted him so continually that he realised in a remarkable manner the fulfilment of the promise—" Thou wilt *keep* him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

In the Sixth month, at his request, the

Monthly Meeting on Ministry and Oversight was held at his residence, Manor House. He had a great desire to be present, as he was earnestly solicitous for the welfare of his own meeting and of the Monthly Meeting. Though lying in much suffering, he was strengthened to raise his voice in thanksgiving and praise for all the goodness and mercy that had attended his life, and in earnest prayer that the blessing of the Lord might continue to be with his friends and their meetings.

Towards the end his strength failed rapidly. His gratitude to those who watched over him was touching to witness, and his patience and the peace that upheld him never failed; until, on the 12th of Ninth month, he was called away, to be "For ever with the Lord."

EDWARD WILSON, 71 23 1 mo. 1892

Low Bentham.

JOHN WILSON, 81 12 2 mo. 1892

Bradford. An Elder.

LYDIA WILSON, 84 13 1 mo. 1892

Knaresborough. Wife of Jeremiah Wilson.

MARY WINTERBOTTOM, 69 20 10 mo. 1891

Oldham. Widow of Samuel Winterbottom.

CHARLES CRAFTON WISE, 29 6 4 mo. 1892

Croydon. Son of Edith and the late Charles Wise.

MARTHA WOOR,	73	5	11 mo.	1891
<i>Weston-super-Mare.</i>	Widow of George B. Woor.			
WILLIAM WORRALL,	63	22	9 mo.	1892
<i>Chesterfield.</i>				
MARY WRIGHT,	71	29	11 mo.	1891
<i>Bradford.</i>	Wife of John Wright.			
SARAH WRIGHT,	78	25	3 mo.	1892
<i>Dublin.</i>				

INFANTS whose names are not inserted.

Under three months	...	Boys	1	...	Girls	4
From three to six months		,,	1	...	,,	0
,, six to nine	,,	,,	2	...	,,	2
,, nine to twelve	,,	,,	1	...	,,	0

ERRATA IN LAST YEAR'S VOLUME.

Page 141, line 14, *for* "Alfred B. Stevens"
read "Edwin H. Stevens."

Page 151, line 12, *for* "11th of Fourth
month" *read* "4th of Second month."

APPENDIX.

GEORGE FOX

AT SWARTHMOOR.

AMONG the many deeply interesting portions of George Fox's Journal few are more remarkable than that which relates his first introduction to Swarthmoor Hall and its numerous and intelligent household. He had been travelling among the Yorkshire Dales, and finding many people there prepared to accept his teaching, and leaving behind him numerous meetings, gathered as the result in some instances of his tarriance of not more than a day and night, some of which have been kept up without intermission ever since. Great power attended his Gospel service, as he sought "to bring men to Christ, and to leave them with Him," and convinced them that in these days of the dispensation of the Spirit, Christ is present with His people, and that "all might come to know Him to be their Teacher to instruct them, their Coun-

sellor to direct them, their Shepherd to feed them, their Bishop to oversee them, and their Prophet to open divine mysteries to them." In reading this part of the Journal it is difficult to realise that its writer was not a man of long and matured experience from being well advanced in years, and that he was at the time but a young man of twenty-eight. Remembering this, the power that attended his utterances, and the permanent influence exerted upon Judge Fell's family, are the more extraordinary.

It was shortly after the great meeting at Firbank Chapel, near Sedbergh, at which Francis Howgill and John Audland, and many others "were convinced," that George Fox arrived at Ulverstone, and went to Swarthmoor Hall.

We now take up the narrative from that most interesting book, "The Fells of Swarthmoor Hall":—

"Thomas Fell . . . being a successful barrister, with an ample estate independent of his profession, he and his wife practised, and could afford to practise, hospitality on a noble scale. Their house seems to have been frequented by the good and the great, and was open both to the worthy stranger and to the personal friend. But especially did they welcome ministers of

religion who might chance to visit that neighbourhood, either in connection with their religious vocation or other interests. Margaret Fell tells us it was a frequent occurrence in that early time for 'lecturing ministers' to visit Furness, preaching to the people; and they were frequently entertained at their house, where they would have prayers and religious exercises in the family. She says, 'In this I hoped I did well, but often feared I was short of the right way. After this manner I was inquiring and seeking about twenty years.'

"It was at the close of that twenty years, in the winter of 1652, that George Fox first arrived at Swarthmoor Hall, where he was hospitably received by the lady of the house. Her husband was absent in Wales, so that on her devolved the duty and pleasure of that first welcome. It seems to have been regarded as a real pleasure, both to mother and daughters, to have the opportunity of making his acquaintance. Their interest and curiosity had been aroused by the reports they had heard of the singular reformer of Fenny Drayton, whom some declared to be a preacher raised up by the Lord, and others an emissary of Satan. From all they had heard they apprehended him to be a good

and dauntless, but persecuted man, who, notwithstanding the cruelty and imprisonments to which he had been subjected, continued to speak solemnly and boldly against moral corruption both in high and low places. The descendants of Anne Askew,* if inheriting aught of her spirit, were not likely to be indifferent to such a preacher. We find some of the young people and their mother had been wishing to see the Drayton reformer and hear him for themselves, when, guided by one of his friends, he unexpectedly arrived at their door.

“That afternoon, Margaret Fell had business that took her from home. In her absence the minister of Ulverstone went to the Hall and engaged the new comer in conversation. George Fox speaks of this man as a ‘high notionist, who would make appear that he knew all things, and had arrived at such a state of perfection that he was above John the Baptist, and able to do anything, however bad, without sin.’ He adds :— ‘He would have owned me, but I could not own or join him.’

“On Margaret Fell’s return her children told her the stranger and Mr. Lampitt had disagreed.

* Margaret Fell and her children.

This grieved her, because at that time she thought that the Ulverstone minister was a good man, and that he held Scriptural doctrines. But previous to retiring for the night, after having conversed at length with her guest, she could not but believe in her heart that he was right and Mr. Lampitt wrong.

“The following was a fast-day, and there was to be a lecture at Ulverstone, which George Fox’s hostess was anxious he should attend. He replied that, with reference to going there, he must do as he should be ordered by the Lord. Mistress Fell and her children started early for church, hoping that he would come with them ; but instead of doing so he walked out into the fields, that his heart might commune with the Lord in silence and solitude. They looked for him in vain, till after the singing in the church was over, when at length they saw their guest of the previous night step forward and mount a form. From that conspicuous position he asked the minister in the pulpit if he might speak to the assembly. Permission was promptly given, and George Fox, from his standing place, addressed the audience with such power that he astonished and convinced Margaret Fell, beyond all doubt, that he was indeed a minister com-

missioned by the Most High to preach the Gospel. At first she stood up in her pew to get a full view of the speaker, and to lose neither word nor action that could give force to his preaching. By-and-by, a magistrate who was present, and already prejudiced against Fox, called on him to cease speaking, and had laid his hand on his arm with a view of using force, when a gentle but firm voice was heard to inquire, as others on such occasions were allowed to finish what they had to say to the congregation, should not this stranger also? This from the Judge's lady settled the question, and the stranger spoke on.

“The doctrine of the speaker penetrated the heart of Margaret Fell. She says that she saw in the light then shed upon her mind, that they had been endeavouring to enter the Sheepfold by climbing up another way instead of entering by Christ the Door—instead of following in spirit and life the true Shepherd. In the earnestness of this conviction, she exclaimed within her soul before God, ‘We are all thieves! we are all thieves!’ then sat down in her pew, with her heart absorbed in that thought, and wept abundantly, giving vent to the fulness of her feelings till the assembly broke up.

“ In her testimony concerning George Fox, written after his death, she says, speaking of that second day of their acquaintance :—‘ He came to our house again that night. He spake in the family amongst the servants, and they were all generally convinced. But I was stricken with such a sadness I knew not what to do, my husband being from home. I saw it was the truth, and I could not deny it, therefore I did as the Apostle saith—I received the truth in the love of it. It was opened to me so clear that I had never a tittle in my heart against it; I desired of the Lord that I might be kept in it, and I wished for no greater portion.’

“ In about three weeks from that day Judge Fell returned from circuit. As the hour drew near when he should be crossing from Lancaster, parties of gentlemen went out to meet him, and as they moved forward over the sands of Leven they gave him exaggerated accounts of the proceedings at the Hall. His wife thus gives us the substance of their communications :—‘ A deal of the captains and great ones of the country went to meet my husband when he was coming home, and informed him that a great disaster had befallen his family—that they were all bewitched; and that if he did not

quickly send those away who had taken us out of our religion all the country would be undone.'

"The Judge, therefore, came home in great displeasure with his wife, and highly incensed with those who had so influenced her mind and that of the household generally in his absence. Some who held superior positions at Swarthmoor, as steward, governess, and housekeeper, as well as most of the house-servants, had been not only spiritually awakened, but enduringly convinced of the truth as preached by George Fox. Of the former were Thomas Salthouse, Mary Askew, and Anne Clayton. But their mistress having led the way the chief responsibility rested on her. She felt this in all its force; yet, under the belief that the Lord required it of her, she held on her course, though in trepidation and fear, as she looked to Judge Fell's return. 'Any may think,' she says, 'what a condition I was like to be in, that either I might displease my husband or offend God.' But in that extremity—her difficulties being brought to the Lord, and her faith in Him being over all—the mountain was removed, and hard things were made easy.

“ George Fox was not then at the Hall, but two of his friends, James Naylor and Richard Farnsworth, were; and they entered into conversation with the irritated master of the mansion. Being a man of good sense and good principles, as he listened to their replies he became more calm and reasonable. When converse with the Judge had ceased they prepared to leave; but Margaret Fell said, ‘Nay, remain for to-night; George Fox is to be here this evening.’ She had sent for him on hearing of her husband’s return, and she wished them all to have another interview with him. . . . She goes on to say:—‘At night George Fox arrived; and after supper, when my husband was sitting in the parlour, I asked if he might come in. My husband said yes. So George walked into the room without any compliment. The family all came in, and presently he began to speak. He spoke very excellently as ever I heard him, and he opened Christ’s and the Apostles’ practices. And he opened the night of Apostasy since the Apostles’ days, and laid open the practices of the priests in their Apostasy. If all England had been there, I thought they could not have denied the truth of these things. And so my husband came to see clearly the truth

of what he spake.' Judge Fell conversed freely with George Fox, asking him, among other matters, if he were the person of whom Justice Robinson had spoken so highly in Parliament. Altogether he was perfectly satisfied with Fox before he retired for the night.

"In the morning the minister of Ulverstone came to talk with Judge Fell. They walked together in the garden, whilst the former dilated on the ruin the Quakers would bring on the neighbourhood if they were not driven out. But neither his fears nor insinuations weighed with the Judge, who by that time had been thoroughly convinced that, whatever might be extreme in some of their views, the Quakers were a truthful, conscientious Christian people. So little impression did the minister's frightful pictures make on the master of Swarthmoor, that on the very same morning, hearing some Friends consult together about getting a place where they could establish a meeting for those who were convinced in that neighbourhood, he promptly and nobly said, 'You may meet here if you will.' 'Then notice was given that day and the next,' says Margaret Fell, 'and there was a good large meeting on First-day, which was the first meeting at Swarthmoor. My

husband went on that First-day to the steeple-house, and none with him but his clerk and the groom; and at this the priest and the people were all fearfully troubled.’”

The meeting thus established was kept up in the great dining-hall of the mansion till 1690, when by order of George Fox, and at his expense, a meeting-house, the one now standing, was built on a piece of ground near the Hall, which he purchased for the purpose; and there visitors may see the great “treacle Bible” which he presented for the use of the meeting.

The reception accorded to George Fox in the neighbourhood differed greatly from his treatment at the Hall. Priest Lampitt and many of the clergy of the district were but too successful, by their gross calumny and misrepresentation, in stirring up the people against him, and he was treated with violent abuse and cruelty. Traditions as to this still live in the district. In the summer of 1890, at the close of a lecture on George Fox, given by a Friend at Ulverstone, to which a crowded audience listened with rapt attention for little short of two hours, some of them told the lecturer that they could take him to spots where George Fox had been thrown over walls and otherwise mal-

treated. And the great dismal room in Lancaster Castle, where he and many of his friends were imprisoned, is still spoken of as the "Quaker's Hall," and the old Crown Court in the fortress stands as it was when George Fox pleaded there so well, but so vainly, against the false indictments laid against him. It was from Lancaster Castle, too, that he set out when sent by the authorities, without guard or escort, the bearer of the warrant for his own arrest as a conspirator, to the Court of King's Bench in London.

8

13

